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THE GREAT SERIES OF GREEK ANTHOLOGY

# HOMER'S ODYSSEY

## BOOKS I-IV

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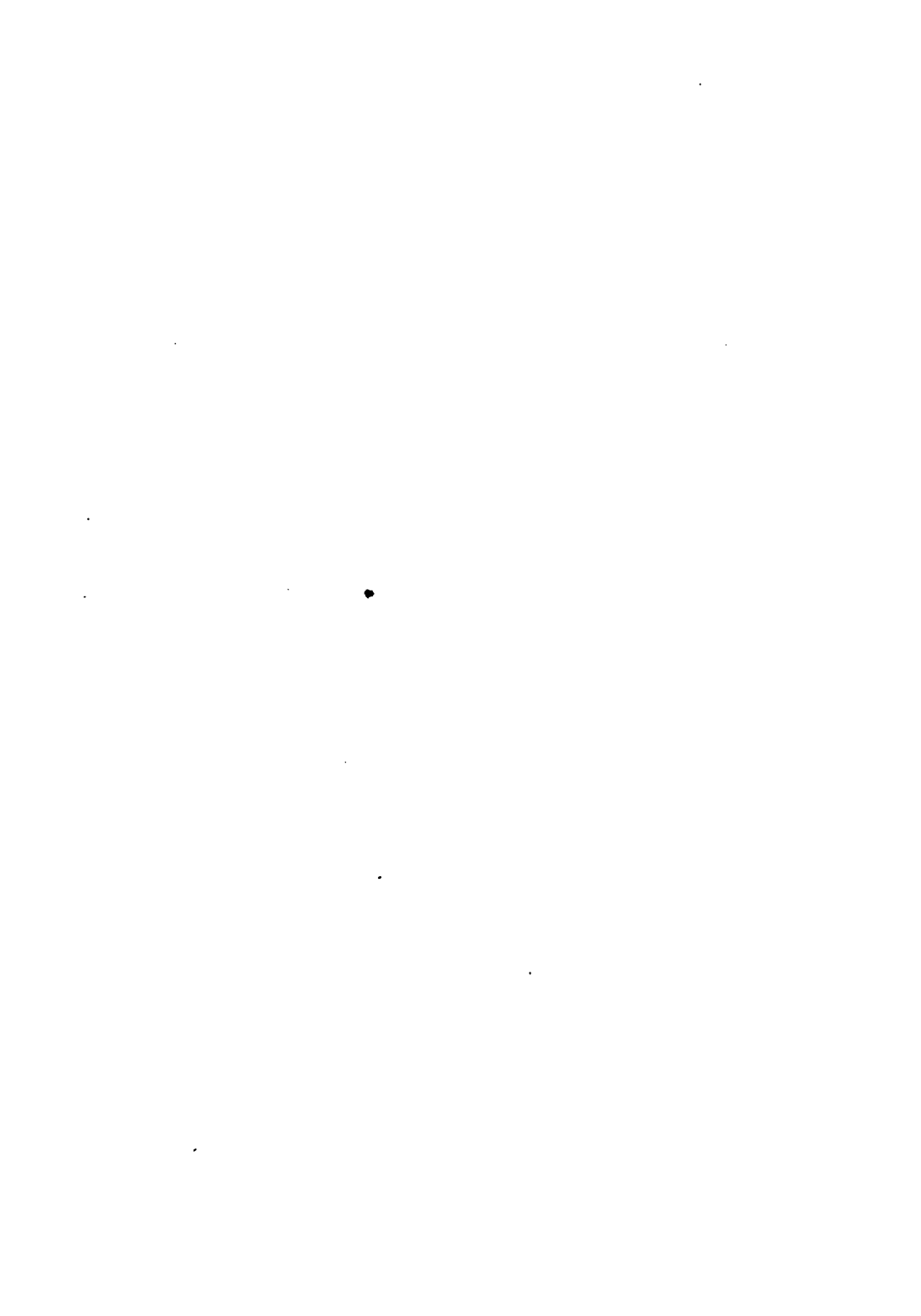
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COLLEGE SERIES OF GREEK AUTHORS  
EDITED UNDER THE SUPERVISION OF  
JOHN WILLIAMS WHITE AND THOMAS D. SEYMOUR

# HOMER'S ODYSSEY

BOOKS I-IV

EDITED  
ON THE BASIS OF THE AMEIS-HENTZE EDITION

*Bernadotte* <sup>BY</sup>  
B. PERRIN  
PROFESSOR IN ADELBERT COLLEGE OF WESTERN  
RESERVE UNIVERSITY

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## PREFACE.

THE commentary of this edition of the *Odyssey* is based upon that of *Homers Odyssee, für den Schulgebrauch erklärt von Karl Friedrich Ameis, achte berichtigte Auflage besorgt von C. Hentze, Leipzig, Teubner, 1884.*

The editor has freely adapted the German edition to what he believes to be the requirements of American college classes. Considerable material has been furnished for the higher criticism of the poem, in which the first four books are of special significance. At the same time, enough assistance of an elementary sort has been provided to enable a good teacher to use this volume in introducing students to the study of Homer. The two aims need not neutralize each other. Much of the citation of *iterati* and *formulae* is meant for the eye merely, and not for verification. A glance at the notes will often reveal the poetical nature and quality of the passage under comment.

Certain interpretations and views which have long been specially characteristic of the Ameis-Hentze edition, and have given it individuality, the American editor has retained in the current notes, although he preferred other views. Such preferences have been stated in the Appendix. In all other cases, however, the editor has not hesitated to incorporate in the current notes views at variance with those of the German edition. But all such changes are specified in the Appendix.

In the Appendix, the editor has collected not only the principal variations of our best Mss., and the readings of the most prominent modern editors, but also such data as should give a student or teacher who is without any considerable apparatus, definite

ideas of the literary and historical status of controverted views. These data will not seem pedantic to those whose library privileges are limited.

The text is that of Dindorf, revised by Hentze, Teubner Series, Leipsic, 1884.

References preceded by the symbol [§] are to Professor Seymour's *Introduction to the Language and Verse of Homer*, Boston, 1885. G. stands for Goodwin's *Greek Grammar*, GMT. for Goodwin's *Greek Moods and Tenses*, H. for the *Greek Grammar* of Hadley-Allen, M. for Monro's *Homeric Grammar*. Reference is made to Books of the *Iliad* by A, B, Γ κτλ.; to Books of the *Odyssey* by α, β, γ κτλ.

Professor Hentze has courteously given his special consent to the free use which has here been made of the Ameis-Hentze edition. Professor Goodell has kindly read the proof-sheets. Professor Seymour has always played the part of a generous friend in his editorial treatment of the volume. As far as β 82, the editor had the benefit of Professor Packard's revision of the Ameis-Hentze commentary.

CLEVELAND, January, 1889.



ἤμενοι ἐν ῥινόισι βοῶν, οὓς ἔκτανον αὐτοί·  
 κήρυκες δ' αὐτοῖσι καὶ ὀτρηροὶ θεράποντες  
 110 οἱ μὲν οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ,  
 οἱ δ' αὖτε σπόγγοισι πολυτρήτοισι τραπέζας  
 νίζον καὶ πρότιθεν, τοὶ δὲ κρέα πολλὰ δατεύντο.  
 τὴν δὲ πολὺν πρῶτος ἶδε Τηλέμαχος θεοειδής·  
 ἦστο γὰρ ἐν μνηστῆρσι φίλον τετιμημένος ἦτορ,  
 115 ὁσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσὶν, εἴ ποθεν ἔλθων

game which was prob. like chess or checkers. Of the Blessed in Hades Pindar says καὶ τοὶ μὲν ἵπποις γυμνασίοις τε, τοὶ δὲ πεσσοῖς, | τοὶ δὲ φορμύγγεσι τέρπονται *Thren.* 129, 4 f. (Bergk.) — θυράων: the door of the palace, within the court-yard.

108. ἤμενοι . . . βοῶν: cf. γ 38.

109 ff. κήρυκες καὶ θεράποντες: to the former οἱ μὲν (110) refers; to the latter, οἱ δέ (111) and τοὶ δέ (112). The whole and its parts are expressed in the same case, and no verb of general meaning, which would describe the activity of the whole body of attendants, is introduced. Cf. η 103 ff., 129 ff., θ 360 ff., μ 73 (cf. 101), σ 95 f. The heralds and squires, free-born, but of inferior rank (σ 324), were in this case handsome youths whom the suitors had brought with them to serve as pages (σ 330 ff.). Both offices naturally show loss of independence and dignity in the *Od.* as contrasted with the *Il.* — αὐτοῖσι: almost always intensive in Homer, here indicates a slight contrast between the suitors themselves and their 'surroundings or adjuncts.' See § 24 g; M. 252.

110. οἱ μὲν: a spondee, before ε. See §§ 14 e, 41 m. — ὕδωρ: the quantity of the first syllable is variable; cf. 146, and see § 41 f b.

112. πρότιθεν: were placing before

the seats, προπάροιθε θρόνων κ 354. For the form (Attic προντίθεσαν), see § 26 w. Generally in Homer each person has a separate table at a meal. Cf. separatae singulis sedes, et sua cuique mensa Tac. Germ. 22. — κρέα πολλά: meat in abundance, Attic τὰ πολλὰ κρέα. In Homer, stems in -as always have -ā in nom. and acc. pl. H. 190 D. — δατεύντο: were carving. For the contraction, see § 6 b. The meat was cut up into portions, handed round on trenchers (πίνακες 141), and taken in the fingers for eating. The servants were preparing the meal in the palace while the suitors were amusing themselves in the court.

113 = ρ 328 (τόν). — πρῶτος: see on οἱ μὲν 110.

114. The second hemistich occurs five times besides in the *Od.*, and once in the *Il.* (θ 437); without φίλον also Δ 556. — φίλον: often naïvely used in Homer to personify objects of man's most intimate possession, especially parts of the body, the mind, life, etc., and bring them even within the sphere of relationship.

115 f. ὁσσόμενος: having before his eyes, calling up before him; in Ξ 17 of the sea, roughening in anticipation of the blasts of wind. — εἰ . . . θεῖη: an expression of the wish in the mind

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μνηστήρων τῶν μὲν σκέδασιν κατὰ δώματα θείη,  
 τιμὴν δ' αὐτὸς ἔχοι καὶ δώμασιν οἷσιν ἀνάσσοι.  
 τὰ φρονέων μνηστήρσι μεθήμενος εἰσὶδ' Ἀθήνην,  
 βῆ δ' ἰθὺς προθύροιο, νεμεσσήθη δ' ἐνὶ θυμῷ  
 120 ξείνον δηθὰ θύρῃσιν ἐφεστάμεν· ἐγγύθι δὲ στὰς  
 χεῖρ' ἔλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος,  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 “χαῖρε, ξεῖνε, παρ' ἄμμι φιλήσεται· αὐτὰρ ἔπειτα  
 δειπνοῦ πασσάμενος μυθήσεται, ὅττεός σε χρή.”  
 125 ὧς εἰπὼν ἡγείθ', ἣ δ' ἔσπετο Παλλὰς Ἀθήνη.

of Telemachus, if only he would come  
 somewhere and, etc., and so an ex-  
 planation of the idea in *δοσόμενος*.  
 So β 351, v 224. See on 94.

116 f. Cf. v 225 (*ἀνδρῶν μνηστήρων*  
*κτλ.*).—*μνηστήρων τῶν μὲν*: of the  
 suitors, of these indeed. The dem.  
 pron. follows and repeats the idea of  
 its subst. with emphasis before a con-  
 trast soon to follow in δ' αὐτός while  
 he himself. Somewhat similar is *ἀνδρα*  
*τὸν ὅς κε κτλ.* κ 74. Cf. 151, H 461 f.  
 —*σκέδασιν θείη*: a circumlocution  
 for *σκεδάσειε*. Cf. *τελευτήν | ποιῆσαι*  
 249 f., *ἐξέτασιν καὶ ἀριθμὸν ἐποίησεν*  
*Xen. Anab. i. 2. 9.*

117. Cf. 402.—*τιμὴν*: sc. *βασιληίδα*  
 (Z 193). This brought with it cer-  
 tain privileges, as the use of a piece  
 of land (*τέμενος* ζ 293), the receipt of  
 supplies for daily use (cattle, wine,  
*etc.*, cf. *δήμια πίνουσιν* P 250), occasional  
 presents (*οἷ κέ ἐ δωτῖνῃσι θεὸν ὥς τιμή-*  
*σουσιν* I 155), and invitations to feasts  
 (λ 185 f.). All are included in M 310–  
 314.

118. *τὰ φρονέων*: with these thoughts,  
 subord. to *μεθήμενος*, like an adv. of  
 manner. This verse recapitulates, in  
 reverse order, the chief points in 113–  
 117.

119. *νεμεσσήθη δέ*: 'parataxis,' in-  
 stead of a subord. clause expressing  
 cause or reason (§ 3 g).

120. *ξείνον . . . ἐφεστάμεν*: that a  
 stranger stand, inf. clause serving as  
 obj. of *νεμεσσήθη*.—*στὰς*: taking his  
 stand, with inceptive force.

122. The formula occurs some  
 fifty times in Homer, introducing with  
 emphasis the following speech. Cf.  
 44, 63.—*φωνήσας*: "lifting up his  
 voice," always intr. in Homer. The  
 two accs. in the verse are construed  
 with *προσηύδα*.—*πτερόεντα*: see on  
 64 fin.

123. *φιλήσεται*: 'thou shalt be kindly  
 entreated,' fut. mid. as pass. See  
 §§ 32 c, 33 e.

124. *δειπνοῦ*: always the chief  
 meal of the day, like our dinner, at  
 whatever time it was taken. Homeric  
 courtesy always defers a formal in-  
 troduction of the guest and inquiry  
 about his errand till after he has par-  
 taken of hospitality. Cf. γ 69 f., δ 60 f.  
 —*ὅττεός σε χρή*: of what thou hast  
 need, cf. *ὅττεός με χρή* χ 377, *τέός σε*  
*χρή* δ 463. *χρή* is a subst., like *χρεῖά*,  
*χρεῶ*, and the acc. of the pron. was  
 prob. due originally to a verb of mo-  
 tion like *ἵκει* β 28. See § 3 k.



οἱ δ' ὅτε δὴ ῥ' ἔντοσθεν ἔσαν δόμου ὑψηλοῖο,  
 ἔγχος μὲν ῥ' ἔστησε φέρων πρὸς κίονα μακρὴν  
 δουροδόκης ἔντοσθεν ἐξόου, ἔνθα περ ἄλλα  
 ἔγχ' Ὀδυσσῆος ταλασίφρονος ἵστατο πολλά,  
 130 αὐτὴν δ' ἐς θρόνον εἷσεν ἄγων, ὑπὸ λίτα πετάσσας,  
 καλὸν δαιδάλεον· ὑπὸ δὲ θρήνυς ποσὶν ἦεν.  
 πὰρ δ' αὐτὸς κλισμὸν θέτο ποικίλον ἔκτοθεν ἄλλων  
 μνηστήρων, μὴ ξείνος ἀνιηθεὶς ὀρυμαγδῶ

126. **δόμου**: the space roofed over, in distinction from the court, like **δῶματα** ρ 336. The general term is sometimes used instead of the special name of a particular apartment, **μέγαρον** or **θάλαμος** (330).

127. *Cf.* ρ 29. — **πρὸς κίονα**: const. with *ἔστησε*, *cf.* [δούρατα] *ἑστειῶτα* πρὸς ἐνώπια (walls) N 261. The addition of *φέρων* simply makes the description more vivid and circumstantial, 'the spear that he bore.' *Cf.* ἄγων 130, φέρουσα 136, 139, and see on γ 118. For the gender of *κίων*, see § 2 x.

128. **δουροδόκης**: *spear-rack*, consisting possibly of straps or rings encircling a pillar in the hall, and holding the spears upright against the pillar and in its grooves or flutings. The word occurs only here. — **ἄλλα**: as in prose, this pron. is sometimes in Homer joined attributively with a noun in a sense which we must give adv., *besides, also, on the other hand*. It often denotes a mere contrast. In all such cases, the noun is in appos. with the pron. G. 142, 2 N. 3; H. 705. *Cf.* 132, β 412, ζ 84, θ 368, etc.

130 ff. **θρόνον**: *throne*, a high arm-chair of state, having on account of its height a footstool (*θρήνυς*) attached to it (as to the *κλισίη*, *προσφύεα* τ 58). It was ordinarily set against a pillar, or the wall (ζ 307 f., η 95, θ 66). The

*κλισμός* (132) was a more comfortable chair with a high back to it, prob. lower than the *θρόνος*, though sometimes it also had a *θρήνυς* (δ 136). There were besides, the *κλισίη* (see on δ 123, where it is synonymous with *κλισμός* 136), and the *δίφρος*, a simple seat without back or arms, a stool. — **λίτα**: acc. sing. A simple linen cloth is here spoken of instead of the usual *τάπης* (δ 124), or *ρήγεια* (κ 352), with which the seat was made more comfortable, — a movable upholstery.

131 = κ 315 (*καλοῦ δαιδάλεου*), 367, ζ 390. The first hemistich occurs also τ 380 (gen.), χ 314 (acc.), the second δ 136. — **καλόν**: agrees with *θρόνον*, the more remote subst., since the last clause of the preceding verse is parenthetical. *Cf.* the adjs. in 312. For the double epith. at the opening of the verse, see § 1 n. — **ὑπό**: adv. (as in 130), *beneath*. — **ποσὶν**: *for the feet*.

132 f. **πὰρ δ' αὐτός**: *and near by for himself*. — **θέτο**: the mid. carries out the idea of *αὐτός*. *Cf.* *παρέθηκε* 139. — **ἐκτοθεν ἄλλων μνηστῆρων**: *away from the others, the suitors, 'away from the company of the suitors,' i.e. from the tables set for them*. They do not come in from the court until 144. The phrase indicates also the position of the *θρόνος* 130.

- δείπνῳ ἀδήσειεν, ὑπερφιάλοισι μετελθών,  
 135 ἦδ' ὥνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο.  
 χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα  
 καλῇ χρυσεῖῃ ὑπὲρ ἀργυρέοιο λέβητος,  
 νύψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.  
 σῖτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα,  
 140 εἷδατα πόλλ' ἐπιθεῖσα χαριζομένη παρεόντων·  
 δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν αἰέρας  
 παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα·  
 κῆρυξ δ' αὐτοῖσιν θάμ' ἐπώχετο οἶνοχοεύων.  
 ἔς δ' ἦλθον μνηστήρες ἀγήνορες. οἳ μὲν ἔπειτα  
 145 ἐξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε,

134. μετελθών: now that he had come.

135 = γ 77 (θηχ').

136-140 = δ 52-56, η 172-176, κ 368-372, ο 135-139, ρ 91-95.

136. χέρνιβα ἐπέχευε: equiv. to *χερσὶν ὕδωρ ἐπέχευε* (Ω 303). Cf. 146. For this 1 aor. form., see § 30 i. — προχόῳ: dat. of means. — φέρουσα: like φέρων 127, cf. 139. — The washing of the hands before eating was fixed custom, prob. on account of the accompanying libations to the gods, as well as because the hands were to be freely used as forks.

138. νύψασθαι: for them to wash, inf. of purpose. — ἐτάνυσσε: spread out, drew, of the flat surface of the table, even though small. Cf. *προπάρειθε θρόνων ἐτίταινε τραπέζας* κ 354.

139. This verse occurs without the others of the group ρ 259.

140 f. εἷδατα: dishes, usually cold meats left from former meals (cf. ἄρα τῇ προτέρῃ ὑπέλειπον ἔδοντες π 50); these were brought on for an unexpected guest who had to be suddenly served. κρειῶν (141), on the other hand, means the freshly cooked meats. — χαριζομένη παρεόντων: giving gladly

(hence bountifully) of what was on hand, of her store. The gen. is partitive. For παρεόντων we have *ἐνδον ἐόντων* used of provisions in η 166, ο 77 = 94, τ 320. — αἰέρας: lifted, i.e. took from the carving table (ἐλεός, cf. εἰν ἐλεοῦσιν ξ 432, ι 215).

143. κῆρυξ: prob. Medon, the herald of the house of Odysseus (δ 677, etc.). Telemachus and his guest are served by the house-servants, the suitors by their own (see on 109). — αὐτοῖσιν: almost a repetition of the σφί above, but adding a slight notion of contrast to the surrounding food and utensils. See on 109. — οἶνοχοεύων: from a *πρόχοος*, in which the wine was dipped up from the *κρητήρ*. See on γ 340.

Vs. 144-220. During the revelry of the suitors, Telemachus discourses with his guest, who gives herself out to be a guest-friend of Odysseus, confident that the hero will yet return.

144. Cf. υ 160 (*δρηστήρπες Ἀχαιῶν*). — ἔς δ' ἦλθον: from the court into the μέγαρον.

145 = γ 389, ω 385. The first hemistich occurs also ω 411.



τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχεναν,  
 σῖτον δὲ δμῳαὶ παρενήνεον ἐν κανέοισιν,  
 κούροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο.  
 οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἱαλλον.

150 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 μνηστῆρες τοῖσιν μὲν ἐνὶ φρεσὶν ἄλλα μεμήλειν,  
 μολπή τ' ὄρχηστύς τε· τὰ γάρ τ' ἀναθήματα δαιτός·  
 κῆρυξ δ' ἐν χερσὶν κίθαριν περικαλλέα θῆκεν  
 Φημίω, ὃς ῥ' ἦειδε παρὰ μνηστῆρσιν ἀνάγκη.

146 = γ 338, φ 270, ι 174 (αὐτίκα κτλ.). The second hemistich occurs also δ 216, γ 270.

147. Cf. π 51 (δ' ἐσσυμένως παρενήνεον). — παρενήνεον: from παρανήνω (or παρανήνω), Ionic for παρανέω. It is found only in these two verses; ἐπενήνεον, in H 428 = 431. It is best regarded as an impf. with an intensive reduplication.

148 = γ 339, φ 271, Α 470, ι 175, with varying context. It is regularly used of filling the mixers anew after the meal, in preparation for libation or prayer. In any other sense it is redundant here after 110. — κούροι: see on 109. — ἐπεστέψαντο: filled to the brim. Vergil, misled by a prevalent Roman custom, renders falsely by coronant, *Georg.* ii. 528. Cf. *Aen.* i. 724, iii. 525, vii. 147. — ποτοῖο: gen. of material after a verb of filling.

149 f. The couplet occurs eleven times in Homer, the first verse singly four times, as δ 218, the second eleven times, as γ 67. For variations on the latter, cf. ε 201 = Δ 780, and Α 642. Vergil has postquam exempta fames epulis mensaeque remotae (et amor compressus edendi) *Aen.* i. 216, viii. 184. — ὀνείατα: the pl. is always used of food, except in τσσάδ' ὀνείατ' ἄγοντα Ω 367,

of Priam with the ransom for Hector's body. — ἑτοῖμα: in readiness, pred. after προκείμενα.

150. ἐξ ἔντο: sent away from themselves, always with ἔρον τινός, in the sense *allay, satisfy*. Cf. ἀφέτην πολυκαγκέα δίδωσαν.

151. μνηστῆρες: this logical subj. of the apod. to 150 is at once taken up in an altered construction ('anacoluthon') by τοῖσιν μὲν. Contrast is established between the conduct of the suitors and that of Telemachus (156). — μεμήλειν: for the -ν, see H. 87 a. Even the impf. takes it at the close of the verse, as β 381. In neither case is it written in the Mss., and the practice of editors varies.

152. Cf. φ 430 (μολπῇ καὶ φόρμυγι κτλ.). — μολπή: see on 159. — γάρ τε: a constant combination, like *namque*. See on 50. — ἀναθήματα: accompaniments (πληρώματα), not ornaments (ἀγάλματα). For the thought, cf. ἐν δέ τε φόρμυγξ | ἠπύει, ἦν ἄρα δαιτὶ θεοὶ πόλῃσαν ἐταίρην ρ 270 f., θ 99.

154 = χ 331 (Φήμιος, μετά). — ἀνάγκη: by constraint, an instance of the wantonness of the suitors. The bard belonged to the court of Odysseus. He and Medon the herald (see on 143) are spared the doom inflicted on the suitors, χ 330-380.



- 155 ἦ τοι ὁ φορμίζων ἀνεβάλλετο καλὸν αἰεῖδεν,  
 αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπι Ἀθήνην  
 ἄγχι σχῶν κεφαλὴν, ἵνα μὴ πευθοίαθ' οἱ ἄλλοι·  
 "ξέεινε φίλ', ἦ καί μοι νεμεσήσεται, ὅττι κεν εἴπω;  
 τοῦτοισιν μὲν ταῦτα μέλει, κίθαρις καὶ ἀοιδή,  
 160 ῥέϊ, ἐπεὶ ἀλλότριον βίοντον νήποινον ἔδουσιν,  
 ἀνέρος, οὗ δὴ που λευκ' ὀστέα πύθεται ὄμβρῳ  
 κείμεν' ἐπ' ἠπείρου, ἦ εἰν ἀλὶ κῦμα κυλίνδει.  
 εἰ κείων γ' Ἰθάκηνδε ἰδοίατο νοστήσαντα,  
 πάντες κ' ἀρησαίατ' ἐλαφρότεροι πόδας εἶναι

155 = θ 286 (αὐτὰρ). — φορμίζων: this word, following after κίθαριν 153, shows that the φόρμιγξ was not essentially different from the κίθαρις. Cf. θ 67, etc. The instrument was a four-stringed harp or lyre, used by the Homeric bard in preludes, in interludes, and perhaps to emphasize certain passages, but not as a constant accompaniment. — ἀνεβάλλετο: was striking up, the technical term for playing a prelude. — καλόν: see on β 63.

156. Cf. β 399, where subj. and obj. are reversed.

157 = δ 70, p 592.

158. Cf. 389, Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεται, ὅττι κεν εἴπω; E 421.

159. τοῦτοισιν . . . μέλει: these men indeed are bent on these things. — κίθαρις καὶ ἀοιδή: instrumental and vocal music are the accomplishments of one person, the bard. Cf. ἄλλῃ δ' ὄρχηστὸν (ἔδωκε θεὸς), ἐτέρῃ κίθαριν καὶ ἀοιδήν N 731. In 152, μολπή includes both.

160 = σ 280 (ἀλλ' οὐκ κτλ.). — ῥέϊα: lightly, i.e. without thought or care for others, implying censure. So ῥηιδίως, ἐπεὶ οὐ τι τίσιν γ' ἔδεισας ὀπίσσω X 19. — νήποινον: with impunity, adv., i.e. paying no compensation.

161. ἀνέρος: in apposition with the possessive gen. implied in ἀλλότριον (ἄλλων). See on αὐτῶν 7, and cf. β 45. — λευκά: a fixed epith. of ὀστέα. For the accent, see § 10 d. — πύθεται: intr.; for the verb used in a causal sense, cf. σέο δ' ὀστέα πύσει ἄρουρα Δ 174.

162. ἦ . . . κυλίνδει: sc. αὐτά, referring to ὀστέα, the subj. of the preceding sent. The second clause takes a structure independent of the rel. pron., instead of ἦ . . . κύματι κυλίνδεται. Cf. 71, ὃν που τῆλε φίλων . . . | ἦέ που ἐν πόντῳ φάγον ἰχθύες, ἦ ἐπὶ χέρσου | θηροσὶ καὶ οἰωνοῖσιν ἔλωρ γένετο ω 290 ff. G. 156; H. 1005.

164 f. ἐλαφρότεροι ἢ ἀφνειότεροι: swifter (than they now are) rather than richer. If swifter they might escape, whereas even if richer they could not buy themselves off. With ἀρησαίατο, sc. μάλλον, as often with expressions of wish and choice. This is prob. not the prose idiom noticed in H. 645, Cicero's liberius quam verius, though it occurs in so early prose as ταχύτερα ἢ σοφώτερα Hdt. iii. 65, προσαγωγότερον ἢ ἀληθέστερον, Thuc. i. 21. — ἐσθῆτος: for raiment as part of the substance of accumulated wealth, cf.

- 165 ἡ ἀφνειότεροι χρυσοῖό τε ἐσθῆτός τε.  
 νῦν δ' ὁ μὲν ὥς ἀπόλωλε κακὸν μόρον, οὐδέ τις ἡμῖν  
 θαλπωρή, εἴ πέρ τις ἐπιχθονίων ἀνθρώπων  
 φῆσιν ἐλεύσεσθαι· τοῦ δ' ὤλετο νόστιμον ἡμαρ.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
- 170 τίς, πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆς;  
 ὀπποίης τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται  
 ἦγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;  
 οὐ μὲν γάρ τί σε πεζὸν οἶομαι ἐνθάδ' ἰκέσθαι.  
 καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' εὐ εἰδῶ,
- 175 ἡὲ νέον μεθέπεις ἡ καὶ πατρώϊός ἐσσι  
 ξεῖνος, ἐπεὶ πολλοὶ ἴσαν ἀνέρες ἡμέτερον δῶ

χαλκὸν τε χρυσόν τε ἅλις ἐσθῆτά τε δόντες ε 38, and the enumeration of the articles in Hector's ransom Ω 228 ff.

166. νῦν δέ: but as it is, assuming the opposite of an imaginary case or wish just stated. Cf. 219, 241. — ὥς: as suggested in 161 f. — ἀπόλωλε: has died, but ὤλετο 168 perished, the more indefinite tense of narration. Cf. γ 87, 89. — μόρον: cognate acc. — ἡμῖν: recessive accent because unemphatic. See § 24 b; H. 264.

167 f. εἰ περ: if even, although. For the accompanying subjv., see § 3 c α; G. 223 x. 2; H. 898 b, and cf. 188, 204. — τοῦ . . . ἡμαρ: a flat contradiction of ἐλεύσεσθαι.

169. The formula occurs thirteen times in the *Od.*, four in the *Il.* (only in κ, Ω). Its answering formula is 179.

170-173 = ξ 187-190. The first verse occurs also κ 325, ο 264, τ 105, ω 298, and the first hemistich η 238, φ 150. The last two verses occur also π 58 f. = 223 f., preceded by closing parts of 171.

170. τίς, πόθεν εἰς ἀνδρῶν: cf. ἐπυν-

θάνετο δόκθην τε καὶ τίς εἴη, λέγων τάδε· ἀνθρωπε, τίς τε ἐὼν καὶ κόθεν τῆς Φρυγίης ἦκων ἐπίστιός μοι ἐγένεο; Hdt. i. 35, also Vergil's qui genus, unde domo? *Aen.* viii. 114. — εἰς: the 2d pers. sing. of εἶμι, according to early grammarians an encl. form. — ἀνδρῶν: part. gen. with both interr.

171. ὀπποίης κτλ.: an indir. question, connected by τέ with κατάλεξον 169. The direct form is at once resumed in πῶς. The alternatives were, his own ship or another's (ι 535), a merchant ship or a pirate (γ 72 f.).

172. εὐχετόωντο: the tense refers to the time when Athene was with them. See also on 180.

173. Νῆϊνέτῃ rather than humor. — μέν: surely; like μήν.

174 = ξ 186, ω 297 before 170, also δ 645, ν 232, ω 258, 403.

175. ἡὲ . . . ἡ: equiv. to Attic πότερον . . . ἡ. See § 3 m. — νέον: newly, i.e. now for the first time. Its contrast is in the following καί, actually, i.e. already.

176. ἐπεὶ: introduces a reason for asking the latter question. — ἴσαν:



ἄλλοι, ἐπεὶ καὶ κείνος ἐπίστροφος ἦν ἀνθρώπων."

τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·

"τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω.

180 Μέντης Ἀγχιάλιοι δαΐφρονος εὐχομαι εἶναι

υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσω.

νῦν δ' ὦδε ξὺν νηὶ κατήλυθον ἥδ' ἐτάροισιν

πλέων ἐπὶ οἴνοπα πόντον ἐπ' ἄλλοθρόους ἀνθρώπους,

ἐς Τεμέσσην μετὰ χαλκὸν, ἄγω δ' αἰθωνα σίδηρον.

185 νηὺς δέ μοι ἦδ' ἔστηκεν ἐπ' ἀγροῦ νόσφι πόλῃος,

used to come. For the form, see § 34*f*. The verb is followed here, as in σ 194, χ 6 *f*., by the simple acc. without a prep., after the analogy of ἰκάνειν, ἀφικνεῖσθαι. Cf. β 259. Telemachus speaks, of course, from hearsay, since he was an infant when his father went to Troy (λ 448).

177. ἄλλοι: sc. strangers, from abroad. — ἐπίστροφος: attentive to, thoughtful of, his guests, ἐπιστροφὴν καὶ ἐπιμέλειαν ποιούμενος τῶν ἀνθρώπων (Schol.).

178. See on 44. This verse occurs eleven times in the *Od.*, and five in the *Il.*, its first hemistich, however, about a hundred times in Homer.

179 = ξ 192. See on 169. More common is the form with ξεῖνε in place of ταῦτα (cf. 214), six times in the *Od.* Other variations occur, πάντα (ταῦτα) . . . καταλέξω ω 303, κ 413, 427. The first hemistich occurs also δ 612 (ταῦτα), η 28 (ξεῖνε).

180. εὐχομαι εἶναι: *I claim to be*, a formula of emphatic assertion very frequent in Homer, sometimes hardly more than an emphatic εἶμι, or φημι εἶναι, as in ε 211. Cf. 172, 187, 406, etc.

181. Ταφίοισι: for the people, see on 105; for the case, on 71.

182. ὦδε: strictly in *this way*, prob. with a significant gesture, "as you

see me here before you." The transition would then be easy to *hither* or *here* of later Greek. The deictic adv. of opposite meaning is οὐτω, in *that way*, i.e. *yonder*, as in στῆθ' οὐτω ἀπό-προθεν ζ 218. See on τόδε 409, and cf. β 28, τὸν ξεῖνον ἐναντίον ὦδε κάλεσσον ρ 544, "Ἥφαιστε, πρόμολ' ὦδε ζ 302. The examples show how hard it is to maintain the claim of Aristarchus that the adv. never means *here* in Homer. — κατήλυθον: put in, from the 'high sea' down to the shore.

183. πλέων: on *my voyage*, interrupted by this stop at Ithaca. Cf. ἀνιόντα 259 on *his way back*. The partic. is here pronounced with 'synizesis' (§ 7). In δ 474, η 88, the hemistich closes the verse, and synizesis is unnecessary.

184. Τεμέσσην: the later Τάμασος, a place in Cyprus famous for its richness in copper. The metal takes its name from that island (late Lat. cuprum, aes Cyprium). — μετά: after, i.e. to get. Cf. β 206, 308, ζ 133, etc. — ἄγω: carry, as cargo, to exchange for copper. — αἰθωνα: of the sparkling lustre of manufactured iron. So thrice in the *Il.* — Barter, as here illustrated, is the only form of trade in Homer.

185 = ω 308, — ἦδε: *here* (H. 695 a),

ἐν λιμένι 'Ρεΐθρῳ ὑπὸ Νηίῳ ὑλήεντι.  
 ξειῶσι δ' ἀλλήλων πατρώιοι εὐχόμεθ' εἶναι  
 ἐξ ἀρχῆς, εἰ πέρ τε γέροντ' εἶρηαι ἐπελθὼν  
 Λαέρτην ἥρωα, τὸν οὐκέτι φασὶ πόλυνδε  
 190 ἔρχεσθ', ἀλλ' ἀπάνευθεν ἐπ' ἀγροῦ πῆματα πάσχειν  
 γρηὶ σὺν ἀμφιπόλῳ, ἣ οἱ βρώσιν τε πόσιν τε  
 παρτιθεῖ, εὔτ' ἄν μιν κάματος κατὰ γυῖα λάβῃσιν  
 ἐρπύζοντ' ἀνὰ γουνὸν ἀλωῆς οἶνοπέδιοιο.  
 νῦν δ' ἦλθον· δὴ γάρ μιν ἔφαντ' ἐπιδήμιον εἶναι,  
 195 σὸν πατέρ'· ἀλλὰ νυ τόν γε θεοὶ βλάπτουσι κελεύθου·

the speaker taking the island as a whole.—ἐπ' ἀγροῦ: a-field, i.e. on the coast of the open country, as explained by νόσφι πόλῃος. The phrase has its more usual meaning in 190.

186. 'Ρεΐθρῳ: mentioned only here. Another Ithacan harbor is described in ν 96 ff. (cf. 345 ff.), Φόρκυνος δέ τις ἔστι λιμὴν κτλ.—Νηίῳ: usually taken to be a minor peak of the range Νήριτον: 22.

188. ἐξ ἀρχῆς: from the first, from of old. Cf. β 254, λ 438.—εἰ περ εἶρηαι: see on 167 f. "You will find my statement true if you will only go and ask Laertes."

190. πῆματα πάσχειν: see on 49, and cf. 166. The phrase indicates the burdens of old age and of the mode of life which Laertes had chosen, as well as grief for his lost son. The whole passage (189-193) suggests the scene of recognition between Laertes and Odysseus in ω 220-360.

191. γρηί: in ω 366, 389, she is called Σικελή, and is wife of Δολίος, the steward of Laertes.

192. παρτιθεῖ: for the form, following the analogy of contract verbs, see § 34 α.—γυῖα: see on ἔρκος 64.

193. γουνόν: hill, knoll, from γόνυ.

Cf. γουνὸν Ἀθηναίων ἱερῶν λ 323, τὸν γουνὸν τὸν Σουνιακόν Hdt. iv. 99. Τῷ γονίμῳ τόπῳ τῆς γῆς, ἢ τῷ ὑψηλοτάτῳ, μεταφορικῶς ἀπὸ τῶν γονάτων τῶν ἐν τῷ σώματι, ἅπερ ἐξέχει (Schol. A on γουνῷ ἀλωῆς Σ 57).—ἀλωῆς (ἀλωάω): strictly a piece of ground beaten hard for a threshing floor, then, more generally, any cultivated plot of ground, sometimes fenced in (cf. ἔρκεα ἀλωάων E 90), and so a garden in contrast to a field (ἀροσις, πεδῖον).—Translate the verse: *creeping along the knoll of the vineyard's plot*.—The last three words follow κατὰ in λ 193, and γουνῷ ἀλωῆς occurs I 534, Σ 57, 438.

194 f. νῦν δέ: "but to return from this digression." Cf. 182.—μιν: explained by σὸν πατέρα, otherwise it might be referred to Laertes. Cf. ζ 48 f.—ἔφαντο: refers to a report which Mentès claims to have received when he left home, or somewhere on his journey, while φασὶ 189 refers to what he may have just heard at Ithaca.

195. νύ: as I see, of inference.—τόν γε: the emphasis here imparted to the whole clause heightens the contrast with the opinion of the previous verse.—βλάπτουσι: hinder, hold



- οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀδυσσεύς,  
 ἀλλ' ἔτι που ζῶς κατερύκεται εὐρεί πόντῳ  
 νήσῳ ἐν ἀμφιρύτῃ, χαλεποὶ δέ μιν ἄνδρες ἔχουσιν  
 ἄγριοι, οἳ που κείνον ἐρυκανώσωσ' ἀέκοντα.  
 200 αὐτὰρ νῦν τοι ἐγὼ μαντεύσομαι, ὥς ἐνὶ θυμῷ  
 ἀθάνατοι βάλλουσι καὶ ὥς τελέεσθαι οἶω,  
 οὔτε τι μάντις ἐὼν οὔτ' οἰωνῶν σάφα εἰδώς.  
 οὗ τοι ἔτι δηρὸν γε φίλης ἀπὸ πατρίδος αἷης  
 ἔσσεται, οὐδ' εἴ πέρ τε σιδήρεα δέσματ' ἔχῃσιν.  
 205 φράσσεται, ὥς κε νήηται, ἐπεὶ πολυμήχανός ἐστιν.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως καταλέξω,  
 εἰ δὴ ἐξ αὐτοῖο τόσος πάϊς εἰς Ὀδυσῆος.  
 αἰνῶς μὲν κεφαλὴν τε καὶ ὄμματα καλὰ ἔοικας  
 κεύω, ἐπεὶ θαμὰ τοῖον ἐμισγόμεθ' ἀλλήλοισιν,

back from, with a gen. of separation. Cf. § 380.

196 = λ 461 (Ὁρέσσης). — *τέθνηκεν*: on the form, a rare first perfect, see § 31 a.

197 = δ 498 (εἰς δ'), 552 (ὅς τις ἔτι). — *πού*: the indef. adv. aptly covers her real knowledge of his whereabouts (50 ff.). Cf. *ἄνδρες* 198, and the prophecy in 200 ff.

198. *χαλεποί*: cruel, hostile, in contrast with *φιλόξενοι* θ 575 f.

199. *οἳ πού κτλ.*: repeats the thought of 197 with the emphatic addition of *ἀέκοντα*.

200 ff. An elaborate preparation for an emphatic announcement in 203 f. Cf. ο 172 f. — *ὥς . . . βάλλουσι* (sc. *μοί*): of a thought that occurs suddenly to one.

201 = ο 173.

203. *ἔτι*: for the quantity of -ι before *δηρὸν* (akin to *δῆν*), see § 41 j β. So in *ἐπὶ δηρὸν* δέ μοι αἰών 1 415. Elsewhere a short vowel before *δηρὸν*

is not lengthened, as β 285. — *πατρίδος αἷης*: for the archaic form of the subst., see § 4 d. The corresponding nominative phrase is *πατρὶς ἄρουρα* 407, the acc. *πατρίδα γαίαν* 290, the dat. *πατρίδι γαίῃ* θ 461.

204. *ἔχῃσιν*: its obj. must be supplied from the subj. of *ἔσσεται*. Cf. 162.

205. The asyndeton adds force to the positive assurance. — *ὥς κε νήηται*: cf. 87.

207. *εἰ δὴ*: whether really. The assumed *Mentes* pretends to distrust the evidence of the manifest resemblance to Odysseus, because *Telemachus* has grown so tall (cf. 301). — *τόσος*: sc. *ἰών*. — *εἰς*: see on 170.

208. *αἰνῶς*: terribly, i.e. astonishingly, exceedingly. Cf. 264, β 327, δ 597, etc. Plato criticises a similar use of *δεινός* in his day (*Protag.* 341, a f.). It is colloquial in modern languages also. Cf. *ισχυρῶς* in *Xenophon*. — *μέν*: as in 173.

209. *ἐπεὶ*: introduces not direct

- 210 πρὶν γε τὸν ἐς Τροίην ἀναβήμεναι, ἔνθα περ ἄλλοι  
 Ἀργείων οἱ ἄριστοι ἔβαν κοίλῃς ἐνὶ νηυσὶν.  
 ἐκ τοῦ δ' οὐτ' Ὀδυσῆα ἐγὼν ἴδον οὐτ' ἔμ' ἐκέῖνος."  
 τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδδα.  
 "τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.  
 215 μήτηρ μὲν τέ μέ φησι τοῦ ἔμμεναι, αὐτὰρ ἐγὼ γε  
 οὐκ οἶδ'. οὐ γάρ πώ τις ἐδὼν γόνον αὐτὸς ἀνέγνω.  
 ὥς δὴ ἐγὼ γ' ὄφελον μάκαρός νύ τευ ἔμμεναι υἱὸς  
 ἀνέρος, ὃν κτεάτεσσιν ἐοῖς ἐπι γῆρας ἔτετμεν.  
 νῦν δ', ὃς ἀποτμότατος γένετο θνητῶν ἀνθρώπων,  
 220 τοῦ μ' ἔκ φασι γενέσθαι, ἐπεὶ σύ με τοῦτ' ἐρεεῖνεις."

proof of the preceding statement, but an explanation of how the speaker is in a position to make it. For similar conciseness in lively discourse, cf. 188, 220, γ 250, A 231. — *θάμα τοῖον*: so often. The *τοῖον* after adjs. and advs. has deictic force, pointing to well-known customs or relations. It was prob. spoken with a corresponding gesture. In this use it always has the same position in the verse, as γ 321, δ 776, etc.

210. ἐς Τροίην ἀναβήμεναι: embarked for Troy, i.e. to go to Troy. Cf. β 172. For similar brevity of expression with other verbs, cf. ἐς Δι-βύην μ' ἐπὶ νηὸς ἐέσσατο (put me on board) ξ 295, τὴν μὲν ἔπειτα Σάμηνδε δόσαν ο 367. For *embark*, go on board, Homer has *εἰσβαλεῖν* (always used abs.), *ἀναβαλεῖν* (with or without νηός, νεῶν), and *ἐπιβαλεῖν* νεῶν. But *βαλεῖν ἐν νηυσὶ* (211, β 18, γ 131, δ 656, etc.) means *sail away*, go by sea.

212. ἐκ τοῦ: see on 74.

213 f. = o 265 f., π 112 f. (τόν). For the first verse, see on 306; for the second, on 179.

215. μὲν τε: correlative to αὐτάρ.

For the force of *τέ*, see on 50. — *τοῦ*: pred. gen. of origin. Cf. 207, 217, δ 206. — DON PEDRO. 'I think this is your daughter.' LEON. 'Her mother hath many times told me so.' *Much Ado about Nothing*, I. i.

216. γόνον: descent.

217. ὥς δὴ ὄφελον: with the inf. to express an unattainable wish. G. 251, 2 κ. 1 and 2; H. 871 a. Cf. ὥς δὴ μὴ ὄφελον νικᾶν λ 548. — *τεῦ*: *τινός*.

218. ἐοῖς: refers not to the subj. (γῆρας) of the verb, but to its obj. (δν). Cf. Οδῦν ἐγὼ πύματον ἔδομαι μετὰ οἷς ἐτάροισιν ι 369. H. 690 a; M. 254. — *ἔτετμεν*: had overtaken, the indic. in a cond. rel. sent. dependent on an unattainable wish. G. 232, 2; H. 919 b. So in *ἀνδρὸς ἔπειτ' ὄφελλον ἀμείνονος εἶναι ἄκοιτις*, | *ὃς ᾗ δὴ νέμεσιν* Z 350 f. Cf. δ 180.

220. τοῦ μ' ἔκ φασι γενέσθαι: like τοῦ σ' ἔκ φασι γενέσθαι σ 128, in an order induced by the metrical needs. Cf. καὶ ἐκ τοῦ φημὶ γενέσθαι Z 206, in the second hemistich. The dem. is specially emphatic from the fact that its rel. has preceded. Cf. η 211 f.



- οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀδυσσεύς,  
 ἀλλ' ἔτι που ζωὸς κατερύκεται εὐρείῃ πόντῳ  
 νήσῳ ἐν ἀμφιρύτῃ, χαλεποὶ δέ μιν ἄνδρες ἔχουσιν  
 ἄγριοι, οἳ που κεῖνον ἔρυκανόωσ' ἀέκοντα.  
 200 αὐτὰρ νῦν τοι ἐγὼ μαντεύσομαι, ὥς ἐνὶ θυμῷ  
 ἀθάνατοι βάλλουσι καὶ ὥς τελέεσθαι οἶω,  
 οὔτε τι μάντις ἐὼν οὔτ' οἰωνῶν σάφα εἰδώς.  
 οὐ τοι ἔτι δηρὸν γε φιλῆς ἀπὸ πατρίδος αἴης  
 ἔσσεται, οὐδ' εἴ πέρ τε σιδήρεα δέσματ' ἔχῃσιν.  
 205 φράσσεται, ὥς κε νήται, ἐπεὶ πολυμήχανός ἐστιν.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,  
 εἰ δὴ ἐξ αὐτοῖο τόσος πάϊς εἰς Ὀδυσῆος.  
 αἰνῶς μὲν κεφαλὴν τε καὶ ὄμματα καλὰ ἔοικας  
 κείῳ, ἐπεὶ θαμὰ τοῖον ἐμισγόμεθ' ἀλλήλοισιν,

back from, with a gen. of separation.  
*Cf.* § 380.

196 = λ 461 (Ὀρέστης). — *τέθνηκεν*:  
 on the form, a rare first perfect, see  
 § 31 a.

197 = δ 498 (εἰς δ'), 552 (ὅς τις ἔτι).  
 — *πού*: the indef. adv. aptly covers  
 her real knowledge of his where-  
 abouts (50 ff.). *Cf.* ἄνδρες 198, and  
 the prophecy in 200 ff.

198. *χαλεποί*: cruel, hostile, in con-  
 trast with φιλόξενοι θ 575 f.

199. *οὔ που κτλ.*: repeats the thought  
 of 197 with the emphatic addition of  
 ἀέκοντα.

200 ff. An elaborate preparation  
 for an emphatic announcement in  
 203 f. *Cf.* ο 172 f. — ὥς . . . βάλλουσι  
 (sc. μοί): of a thought that occurs  
 suddenly to one.

201 = ο 173.

203. *ἔτι*: for the quantity of *αι*  
 before *δηρὸν* (akin to *δῆν*), see § 41 j β.  
 So in *ἐπὶ δηρὸν δέ μοι αἰών* ι 415.  
 Elsewhere a short vowel before *δηρὸν*

is not lengthened, as β 285. — *πατρί-  
 dos αἴης*: for the archaic form of the  
 subst., see § 4 d. The corresponding  
 nominative phrase is *πατρὶς ἄρουρα*  
 407, the acc. *πατρίδα γαίαν* 290, the  
 dat. *πατρίδι γαίῃ* θ 461.

204. *ἔχουσιν*: its obj. must be sup-  
 plied from the subj. of *ἔσσεται*. *Cf.* 162.

205. The asyndeton adds force to  
 the positive assurance. — ὥς κε νή-  
 ται: *cf.* 87.

207. *εἰ δὴ*: whether really. The as-  
 sumed *Mentes* pretends to distrust  
 the evidence of the manifest resem-  
 blance to *Odysseus*, because *Telemachus*  
 has grown so tall (*cf.* 301). —  
*τόσος*: sc. *έών*. — *εἰς*: see on 170.

208. *αἰνῶς*: terribly, i.e. astonish-  
 ingly, exceedingly. *Cf.* 264, β 327,  
 δ 597, etc. *Plato* criticises a similar  
 use of *δεινός* in his day (*Protag.* 341,  
 a f.). It is colloquial in modern  
 languages also. *Cf.* *ισχυρῶς* in *Xeno-  
 phon.* — *μὲν*: as in 173.

209. *ἐπεὶ*: introduces not direct



- 210 πρὶν γε τὸν ἐς Τροίην ἀναβήμεναι, ἔνθα περ ἄλλοι  
 Ἀργείων οἱ ἄριστοι ἔβαν κοίλῃς ἐνὶ νηυσὶν.  
 ἐκ τοῦ δ' οὐτ' Ὀδυσῆα ἐγὼν ἴδον οὐτ' ἔμ' ἐκείνους."  
 τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤδα·  
 "τοιγὰρ ἐγὼ τοι, ξείνε, μάλ' ἀτρεκέως ἀγορεύσω.  
 215 μήτηρ μὲν τέ μέ φησι τοῦ ἔμμεναι, αὐτὰρ ἐγὼ γε  
 οὐκ οἶδ'. οὐ γάρ πώ τις ἐὼν γόνον αὐτὸς ἀνέγνω.  
 ὥς δὴ ἐγὼ γ' ὄφελον μάκαρός νύ τευ ἔμμεναι υἱὸς  
 ἀνέρος, ὃν κτεάτεσσιν ἐοῖς ἐπὶ γῆρας ἔτετμεν.  
 νῦν δ', ὃς ἀποτμότατος γένετο θνητῶν ἀνθρώπων,  
 220 τοῦ μ' ἔκ φασι γενέσθαι, ἐπεὶ σύ με τοῦτ' ἐρεΐνεις."

proof of the preceding statement, but an explanation of how the speaker is in a position to make it. For similar conciseness in lively discourse, cf. 188, 220, γ 250, A 231. — **θάμα τοῖον**: so often. The **τοῖον** after adjs. and advs. has deictic force, pointing to well-known customs or relations. It was prob. spoken with a corresponding gesture. In this use it always has the same position in the verse, as γ 321, δ 776, etc.

210. **ἐς Τροίην ἀναβήμεναι**: embarked for Troy, i.e. to go to Troy. Cf. β 172. For similar brevity of expression with other verbs, cf. **ἐς Λιβύην μ' ἐπὶ νηὸς ἐέσσατο** (put me on board) ξ 295, **τὴν μὲν ἔπειτα Σάμηνδε δόσαν** ο 367. For **embark, go on board**, Homer has **εἰσβαίνειν** (always used abs.), **ἀναβαίνειν** (with or without **νηός, νεῶν**), and **ἐπιβαίνειν** νεῶν. But **βαίνειν ἐν νηυσὶ** (211, β 18, γ 131, δ 656, etc.) means **sail away, go by sea**.

212. **ἐκ τοῦ**: see on 74.

213 f. = ο 265 f., π 112 f. (τόν). For the first verse, see on 306; for the second, on 179.

215. **μὲν τε**: correlative to **αὐτάρ**.

For the force of **τέ**, see on 50. — **τοῦ**: pred. gen. of origin. Cf. 207, 217, δ 206. — **DON PEDRO**. 'I think this is your daughter.' **LEON**. 'Her mother hath many times told me so.' *Much Ado about Nothing*, I. i.

216. **γόνον**: descent.

217. **ὥς δὴ ὄφελον**: with the inf. to express an unattainable wish. G. 251, 2 n. 1 and 2; H. 871 a. Cf. **ὥς δὴ μὴ ὄφελον νικᾶν** λ 548. — **τεῦ**: **τινός**.

218. **ἐοῖς**: refers not to the subj. (**γῆρας**) of the verb, but to its obj. (**ὃν**). Cf. **Οὐτὶν ἐγὼ πύματον ἔδομαι μετὰ οἷς ἐτάροισιν** ι 369. H. 690 a; M. 254. — **ἔτετμεν**: had overtaken, the indic. in a cond. rel. sent. dependent on an unattainable wish. G. 232, 2; H. 919 b. So in **ἀνδρὸς ἔπειτ' ὄφελλον ἀμείνωνος εἶναι ἄκοιτις**, | **ὃς ἦ δὴ νέμεσιν** ζ 350 f. Cf. δ 180.

220. **τοῦ μ' ἔκ φασι γενέσθαι**: like **τοῦ σ' ἔκ φασι γενέσθαι** σ 128, in an order induced by the metrical needs. Cf. **καὶ ἐκ τοῦ φημὶ γενέσθαι** ζ 206, in the second hemistich. The dem. is specially emphatic from the fact that its rel. has preceded. Cf. η 211 f.

- τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·  
 "οὐ μὲν τοι γενεήν γε θεοὶ νῶνυμνον ὀπίσσω  
 θῆκαν, ἐπεὶ σέ γε τοῖον ἐγείνατο Πηνελόπεια.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·  
 225 τίς δαίς, τίς δὲ ὄμιλος ὃδ' ἔπλετο; τίπτε δέ σε χρεώ;  
 εἰλαπίνη ἦε γάμος; ἐπεὶ οὐκ ἔρανος τάδε γ' ἐστίν.  
 ὥς τέ μοι ὑβρίζοντες ὑπερφιάλως δοκέουσιν  
 δαίνυσθαι κατὰ δῶμα· νεμεσσήσαιτό κεν ἀνὴρ  
 αἴσχρα πόλλ' ὀρώων, ὅς τις πινυτός γε μετέλθοι."  
 230 τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ' α·  
 "ξείν', ἐπεὶ ἄρ δὴ ταῦτά μ' ἀνείρεαι ἠδὲ μεταλλάς,

Vs. 221-318. *Athene inquires into the outrages of the suitors, and advises Telemachus to try to stop them, and to go on a journey in quest of tidings of his father.*

222 f. *γενεήν, σέ*: shown by γέ to be the prominent ideas. "In spite of your father's sad fate, your family will be famous in the future, on your own account." — *ὀπίσσω*: for the future, const. with νῶνυμνον θῆκαν. Cf. 240. — *τοῖον*: see on τόσος 207.

225. *Δέ ὄμιλος*: the hiatus is prob. only apparent. See § 8. — *ἔπλετο*: a past tense, strictly referring to the duration of the assembly ("what has been and what continues to be?"), but virtually equiv. to πέλεται or ἐστί. Cf. 393, β 364. — *τίπτε δέ σε χρεώ*: and how pray hast thou need of it, "what good does it do thee?" τίπτε is adv., like τόσον β 28. For the const. with χρεώ, see on 124, δ 634. Hesychius paraphrases: τίς δέ σε χρεῖα καταλαμβάνει; The same dipody closes the verse also κ 85. Cf. δ 312.

226. *εἰλαπίνη ἦε*: pronounced with synizesis (§ 7 α). An η or ήέ is omitted before the subst. See § 3 m,

and cf. 175, β 132, δ 140, 314, 372, etc. — *γάμος*: the last syllable is used in place of a long syllable, before a pause. See § 41 p. — *ἔρανος*: a simple, informal meal, like a picnic, where the guests bring their own provisions; *εἰλαπίνη* and *γάμος* are more elaborate feasts given by a host to guests.

227 ff. *ὥς τε*: constr. with ὑβρίζοντες, like insolent men. Cf. ὥς τέ με κουράων ἀμφήλυθε θῆλυς αὐτή ζ 122. — *μοί*: constr. with δοκέουσιν, and ὑπερφιάλως with δαίνυσθαι. The verses explain why the gathering could not be an ἔρανος. — *αἴσχρα*: shameless deeds of the ὑβρίζοντες. — *ὅς τις κτλ.*: whosoever, in his senses at any rate (γέ), should come among them, expands a general condition already implied in ἀνὴρ ὀρώων, with an emphatic limitation by πινυτός.

231 = ο 390. The second hemistich recurs η 243, ο 402, τ 171, ρ 177. Cf. ψ 99 (οὐδέ), and γ 69, A 550, 553. — *ἐπεὶ*: introduces a reason for giving the answer which follows. It is, then, like ἐπεὶ in 209, 220, except that it follows an introductory vocative, and



μέλλεν μὲν ποτε οἶκος ὄδ' ἀφνειὸς καὶ ἀμύμων  
 ἔμμεναι, ὅφρ' ἔτι κείνος ἀνὴρ ἐπιδήμιος ἦεν.  
 νῦν δ' ἐτέρως ἐβόλοντο θεοὶ κακὰ μητιόωντες,  
 235 οἳ κείνον μὲν αἶστον ἐποίησαν περὶ πάντων  
 ἀνθρώπων, ἐπεὶ οὗ κε θανόντι περ ὧδ' ἀκαχοίμην,  
 εἰ μετὰ οἷς ἐτάροισι δάμνη Τρώων ἐνὶ δῆμῳ  
 ἦε φίλων ἐν χερσίν, ἐπεὶ πόλεμον πολύπυσεν.  
 τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοί,  
 240 ἦδ' ἐκε καὶ ὧ παιδὶ μέγα κλέος ἦρατ' ὀπίσσω.  
 νῦν δέ μιν ἀκλειῶς ἄρπυιαι ἀνηρεύξαντο.

not all of the address. Cf. γ 103, δ 204, and see on γάρ 337.

232 f. μέλλεν ἔμμεναι: *was likely to be*, "may well have been," "doubtless was," judging from what he had heard (see on 176 *fin.*). GMT. 49, 2 π. 3, c.—ἀμύμων: in contrast with αἶσχος 229. See on 29.—κείνος ἀνὴρ: of the absent father, with an apparent avoidance of the name, as in 163, 235.

234. ἐτέρως: *otherwise*, i.e. in the opposite way, only here in Homer. Cf. μετεβόλευσαν θεοὶ ἄλλως ε 286, βούλεται ἄλλῃ Ο 51.—ἐβόλοντο: Aeolic for ἐβόλοντο. See § 5 c. The other instances of this form of the stem in Homer are π 387, Δ 319.

235 f. κείνον μὲν: its logical correlative appears in οὐδέ τι στεναχίζω κτλ. 243 f., the thought of 235 being repeated in 241 f.—περὶ πάντων ἀνθρώπων: "as never man was." So in δ 231 f. The verse-close occurs besides five times in the *Il.* (as A 417).

236 f. θανόντι: sc. οἱ, "at the mere fact of his death," the dat. expressing cause. The partic. really contains a cond. to κὲ ἀκαχοίμην, and is equiv. to εἰ ἦθανε *if he had died* (cf. εἰ δάμνη 237). The apod., though expressed by the opt., denotes what would have

followed on an event which did not occur, i.e. he did *not* die merely in the ordinary course of things. This use of the opt. is confined to Homer. See § 3 c ε; M. 300 c.

238-241 = ξ 368-371.

238 = δ 490. The mention of death in battle suggests the antithesis of a peaceful death at home, though the latter is not referred to in 239 f.—ἐν χερσίν: *in the arms*, as often in manibus.

239. τῷ: *in that case*, i.e. the one supposed in 237. Cf. γ 258.—Παναχαιοί: the force assembled at Troy. See on 90 *fin.*

240. μέγα κλέος: the mound would have kept the father's name in the memory of men, to the glory also of the son (cf. Η 86-91). The verse is more natural in the mouth of Eumaeus in ξ.—ἦρατο: 1 aor. from αἶρω. Many refer it to ἔρυνναι, cf. δ, 390. αἶρω is not contracted from ἀείρω.

241 f. νῦν δέ: see on 166.—ἀκλειῶς: "so that there are no tidings (κλέος, κλύω) of him," *mysteriously*. Cf. κλέος 283.—ἄρπυιαι: a vague personification in Homer of an indefinite number of sweeping storm winds. In ν 66, 77, the word is interchange-

- οἶχετ' αἰστος ἄπυστος, ἐμοὶ δ' ὀδύνas τε γόους τε  
 κάλλιπεν. οὐδέ τι κῆνον ὀδυρόμενος στεναχίζω  
 οἶον, ἐπεὶ νύ μοι ἄλλα θεοὶ κακὰ κήδε' ἔτευξαν.  
 245 ὅσσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι,  
 Δουλιχίῳ τε Σάμῃ τε καὶ ὕληντι Ζακύνθῳ,  
 ἦδ' ὅσσοι κραναὴν Ἰθάκην κάτα κοιρανέουσιν,  
 τόσσοι μητέρ' ἐμὴν μνῶνται, τρύνουσιν δὲ οἶκον.  
 ἦ δ' οὐτ' ἀρνείναι στυγερὸν γάμον οὔτε τελευτῆν  
 250 ποιῆσαι δύναται· τοὶ δὲ φθινύθουσιν ἔδοντες  
 οἶκον ἐμόν· τάχα δὴ με διαρραίσουσι καὶ αὐτόν."  
 τὸν δ' ἐπαλαστήσασα προσηύδα Παλλὰς Ἀθήνη·  
 "ὦ πόποι, ἦ δὴ πολλὸν ἀποικομένου Ὀδυσῆος

able with *θύελλαι* (cf. δ 727). One of them is the mother of the horses of Achilles, *τοὺς ἔτεκε Ζεφύρῳ ἀνέμῳ* "Αρπυια Ποδάργη Π 150. Here the personification is complete, but it is a later mythology which makes monsters of them, like the Harpies of Vergil (*Aen.* iii. 209 ff.).—The verse describes poetically a complete and mysterious disappearance, and is explained by the following *οἶχετ' αἰστος ἄπυστος*, where the adjs. are in 'chiasmic' (§ 2 o) relation to ἀκλειῶς.

242. Both verse and adjs. exhibit asyndeton (§ 2 l f.).—*οἶχετ'*: οἶχεται (§ 10 a).—*ἄπυστος*: here in pass. meaning; act. in δ 675, ε 127.—*ὀδύνas τε γόους τε*: in contrast with κλέος 240.

245–251 = π 122–128. Cf. τ 130–134.

245 = κ 214 (*νήεσσιν*).

246 f. It is impossible to identify all these islands satisfactorily. The poet had only vague knowledge of the group. All these but Dulichium are united under the kingship of Odysseus in the Catalogue (B 625–637). The numbers of the suitors from each

island are given in π 247 ff., one hundred and eight in all, besides ten servants.—*ὕληντι*: see on 93, and cf. ι 24. For the vowel kept short before *Ζακύνθῳ*, see § 41 i e.

247. *κοιρανέουσιν*: as *βασιλεῖς*, but under Odysseus.

248. *οἶκον*: estate, substance. So 251 (cf. δ 318), β 48, etc.

249 f. Cf. ω 126 (*ἡρνέϊτο, τελευτά*).—*στυγερὸν γάμον*: so called by Penelope herself σ 272. To marry a suitor would be to give up all hope of the return of Odysseus.—*τελευτῆν ποιῆσαι* (sc. *γάμου*): equiv. to *τελευτᾶν*, a periphrasis like that in 116. Cf. δ 7.—*δύναται*: of moral power, "can she bring herself to."—*ἔδοντες*: Homeric pres. partic. for *ἐσθιοντες*, voraciously.

251. *τάχα*: soon; always of time in Homer, never perhaps, as in prose. Cf. β 76.

252. *ἐπαλαστήσασα*: with a burst of anger. The same force of the aor. (see on 62) is seen in *δακρύσασα* 336. The compound occurs only here. Cf. *ἀλαστήσας* M 163, and *ἡλάστειον* O 21.



- δεύη, ὃ κε μνηστῆρσιν ἀναιδέσι χεῖρας ἐφείη.  
 255 εἰ γὰρ νῦν ἐλθὼν δόμου ἐν πρώτῃσι θύρῃσιν  
 σταίῃ ἔχων πῆληκα καὶ ἀσπίδα καὶ δύο δοῦρε,  
 τοῖος ἑὼν, οἷόν μιν ἐγὼ τὰ πρῶτα νόησα  
 οἴκῳ ἐν ἡμετέρῳ πίνοντά τε τερπόμενόν τε,  
 ἐξ Ἐφύρης ἀνιόντα παρ' Ἴλου Μερμερίδαο.  
 260 ὥχετο γὰρ καὶ κείσε θοῆς ἐπὶ νηὸς Ὀδυσσεὺς  
 φάρμακον ἀνδροφόνον διζήμενος, ὄφρα οἱ εἴη  
 ἰοὺς χρίεσθαι χαλκήρεας· ἀλλ' ὁ μὲν οὐ οἱ  
 δῶκεν, ἐπεὶ ῥα θεοὺς νεμεσίζετο αἰὲν ἔοντας,  
 ἀλλὰ πατήρ οἱ δῶκεν ἑμός· φιλέεσκε γὰρ αἰνῶς.  
 265 τοῖος ἑὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς·  
 πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.

254. δεύη: *thou needest*. — ὃ κε: equiv. to *ὅς κε*. — ἐφείη: the opt. with *κε* in a rel. clause expresses an imagined result, and regularly follows a pres. tense in a neg. principal clause. Cf. δ 167, 560, ι 126. Here the neg. idea is in δεύη. Cf. β 53, and see M. 304 b.

255. εἰ γάρ: *if only, i.e. would that*, with an opt. of wishing. — ἐν πρώτῃσι θύρῃσιν: *at the front door*.

256. ἔχων πῆληκα κτλ.: *i.e. in full armor*.

257. τοῖος: *i.e. with such youth and vigor*. — τὰ πρῶτα: *first, adv., as in A 6*.

259. Ἐφύρης: an inland town of Elis, on the river Selleis, judging from β 328 ff., β 659. Augeas, king of the Epeians in Elis, had a daughter Ἀγαμήδην, | ἣ τόσα φάρμακα ᾗδῃ δσα τρέφει εὐρεία χθών Α 740 f. There was a town of this name in Thesprotia, and in Z 152 it is a name of Corinth. — ἀνιόντα: *on his way back*. Cf. πλέων 163. — Ἴλου Μερμερίδαο: son

and grandson of Jason and Medeia, inheriting from the latter their knowledge of poisons.

260. καὶ κείσε: *implying great distance*.

261 f. ὄφρα οἱ εἴη: *sc. τὸ φάρμακον, that he might have it*. χρίεσθαι then expresses purpose, as the inf. in ὄφρα οἱ εἴη | πίνειν ι 248 f. — Poisoned arrows are mentioned only here in Homer, and here with disapprobation. The only other use of poison is given β 329 f. Cf. Vergil's *Amycum, quo non felicius alter | unguere tela manu ferrumque armare veneno Aen. ix. 772 f.*

262 ff. ὁ μὲν: *Ilus, μὲν correlating with ἀλλὰ 264*.

265 f. = δ 345 f., ρ 136 f.

265. τοῖος ἑὼν ὁμιλήσειεν: repeats, without εἰ γάρ, the wish of 255 ff. The verb is used in a hostile sense, like our 'meet.' So Α 523, Ν 779. For the friendly sense, cf. β 288.

266. An apod. to 265, *sc. τῷ in that case, resuming the wish as prot.* —

ἀλλ' ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι κείται,  
 ἦ κεν νοστήσας ἀποτίσεται, ἦε καὶ οὐκί,  
 οἴσω ἐν μεγάροισι· σὲ δὲ φράζεσθαι ἄνωγα,  
 270 ὅπως κε μνηστῆρας ἀπώσσει ἐκ μεγάροιο.  
 εἰ δ' ἄγε νῦν ξυνίει καὶ ἐμῶν ἐμπάζω μύθων.  
 αὔριον εἰς ἀγορὴν καλέσας ἥρωας Ἀχαιοὺς  
 μῦθον πέφραδε πᾶσι, θεοὶ δ' ἐπιμάρτυροι ἔστων.  
 μνηστῆρας μὲν ἐπὶ σφέτερα σκίδνασθαι ἄνωχθι,  
 275 μητέρα δ', εἴ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι,

πικρόγαμοι: i.e. πικρὸν γάμον ἔχοντες (possessive or attributive compound), a word coined for the case in hand, with bitter irony, as a match for ὠκύμοροι. The idea of the verse recurs in γ 224. Cf. μὴ τάχα πικρὴν Αἴγυπτον καὶ Κύπρον ἴκηαι p 448.

267 = π 129, p 514, t 435. Cf. 400. — ταῦτα: takes up the preceding thought, which is then repeated in the following double question. — θεῶν ἐν γούνασι κείται: of a decision to be made by the gods. These, in the conception of the poet (which is also that of earliest Greek art), are sitting figures, and in their laps lie the fortunes of men, as material objects, to be dealt out from time to time. Cf. θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠκυόμοιο Z 303. A later proverb, πέντε κριτῶν ἐν γούνασι κείται, represents the prizes of the contest as lying in the laps of the judges.

268. ἦ κεν: whether perhaps, with fut. indic. Homer has κεν with the fut. chiefly after δέ and in rel. clauses, as οἷ κεν μιν περὶ κῆρι θεῶν ὥς τιμήσουσιν ε 36. The fut. with ἔν is rare, and even disputed. G. 208, 2; H. 845; M. 326, 1. — ἦε καὶ οὐκί: this verse-close recurs δ 80, 632, λ 493, and thrice in the *Il.*

270. ὅπως κε: how, with fut. indic. in an indirect question, not the Attic obj. clause. See on 57, and GMT. 45 n. 2, b. Cf. φράζω, ὅπως μνηστῆρσιν ἀναιδέσι χεῖρας ἐφήσεις ν 376. — ἀπώσσει: from ἀπωθῆναι.

271. εἰ δ' ἄγε: but pray come. In this formula, εἰ is an interjectional particle of encouragement and stimulus, serving to introduce ἄγε (cf. Lat. eia age). The ordinary cond. particle was prob. the same word originally. See on β 178, and M. 321.

272 = τ 34 (ἀλλὰ σύγ'). — Ἀχαιοὺς: here the subjects of Odysseus in Ithaca, as in 90.

273. μῦθον πέφραδε: make known your mind, μῦθον referring to the import or content of what is said. φράζω in Homer never means simply say. — ἐπιμάρτυροι: witnesses thereto (ἐπί). In β, where these directions are carried out, Telemachus warns the suitors of the wrath of heaven β 66 f., then adjures them by Zeus and Themis to refrain from their wantonness 68 f. This phrase is more natural in a stipulation of some kind, as ὦδε δὲ μυθέομαι, Zeus δ' ἄμμ' ἐπιμάρτυρος ἔστω H 76.

275. μητέρα δέ: in close correlation with μνηστῆρας μὲν as if he in-



ἅψ ἴτω ἐς μέγαρον πατρὸς μέγα δυναμένοιο·  
οἱ δὲ γάμον τεύξουσιν καὶ ἀρτυνέουσιν ἔδνα  
πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι.  
σοὶ δ' αὐτῷ πυκινῶς ὑποθήσομαι, αἶ κε πίθηαι.  
280 νῆ' ἄρσας ἐρέτησιν ἐείκοσιν, ἣ τις ἀρίστη,  
ἔρχεο πεισόμενος πατρὸς δὴν οἰχομένοιο,  
ἣν τίς τοι εἵπησι βροτῶν ἣ ὅσαν ἀκούσῃς  
ἐκ Διός, ἣ τε μάλιστα φέρει κλέος ἀνθρώποισιν.

tended to use *ἀνωχθι* as before, and as though *λέναι* were to follow. But in the next verse a milder expression is used, *ἅψ ἴτω*, as though *μήτηρ* had preceded. This is 'anacoluthon' (H. 1063).

276. *μέγα δυναμένοιο*: by virtue of his wealth, cf. *ἐν ἀφνειοῦ ἀνδρὸς μέγα δυναμένοιο* λ 414. For the father of Penelope, cf. 329, and see on β 53.

277 f. = β 196 f. — *οἱ δέ*: a reference to the *μνηστῆρας* of 274 is grammatically demanded, but rendered impossible by the phrase *γάμον τεύξουσιν*, and the following verse. The reference then must be to Penelope's father and brothers. Cf. *ἥδη γὰρ βα πατὴρ τε κασίγνητοί τε κέλονται* | *Εὐρυμάχῳ γήμασθαι* ο 16 f. In β, there can be no doubt that the reference is to the family of Penelope. — *ἔδνα*: wedding gifts, here only in Homer of gifts coming from the bride's relations, elsewhere of those made by the bridegroom to the bride's father, being, as it were, a price paid for her. Cf. *πρῶθ' ἐκατὸν βοῦς δῶκεν, ἔπειτα δὲ χίλι' ὑπέστη, αἴγας ὁμοῦ καὶ βίς* Λ 244 f., *τάων ἦν κ' ἐθέλῃσι, φίλην ἀνδ' ἐδνον* (without suitor-gifts) *ἀγέσθω* · ... *ἐγὼ δ' ἐπὶ μέιλια δάσω* | *πολλὰ μάλ', ὅσσ' οὐ πά τις ἤν' ἐπέδωκε θυγατρὶ* ι 146 ff. — *ἐπὶ παιδὸς ἔπεσθαι*: to follow upon (along with) a daughter, i.e. to be given with her

at her marriage. Cf. *πολλὰ γὰρ ὥπασε παιδὶ γέρον ὀνομάκλυτος* Ἀλτῆς X 51, ι 148 quoted above, and see on β 53.

279. *σοὶ δ' αὐτῷ*: as opposed to *μνηστῆρας* and *μητέρα* above, this introduces directions for his own course of action, in distinction from what he was to ask others to do.

280. *ἄρσας* (*ἀραρίσκω*): manning. This liquid stem has σ in the aor. (§ 30 f.). Cf. β 353. — *ἐείκοσιν*: a common number for the oarsmen on Homeric craft designed for voyaging merely, not for fighting. Cf. β 212, *νῆος ἐεικοσόροιο* ι 322, *ἐς δ' ἐρέτας ἔκρινεν ἐείκοσιν* Α 309. The magic ship of the Phaeacians has fifty-two rowers θ 35, and the ship of Odysseus had fifty-eight on leaving Troy, judging from ι 60 f., 289 f., 311, 344, κ 203 f., 208. Philoctetes has seven ships in the Catalogue (B 719 f.), each manned with fifty warrior-oarsmen. — *ἣ τις ἀρίστη*: the very best. The relative virtually strengthens the superl.

281 = β 215 (*νύστων*).

282 f. = β 216 f. (*μοί, ἀκούσω*). — *ὅσαν*: rumor, in distinction from definite information. As being of unknown origin and mysteriously spreading, it was regarded as *ἐκ Διός*. Cf. *μετὰ δὲ σφισιν Ὅσσα δεδῆι* · ... *Διὸς ἄγγελος* Β 93 f. — *κλέος*: see on ἀκλεῖως 241.



πρῶτα μὲν ἐς Πύλον ἔλθῃ καὶ εἵρεο Νέστορα διόν,  
 285 κείθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον.  
 ὃς γὰρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων.  
 εἰ μὲν κεν πατρὸς βίοντα καὶ νόστον ἀκούσῃς,  
 ἦ τ' ἂν τρυχόμενός περ ἔτι τλαίης ἐνιαυτόν.  
 εἰ δέ κε τεθνηῶτος ἀκούσῃς μηδ' ἔτ' ἔοντος,  
 290 νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαίαν  
 σῆμά τέ οἱ χεῖναι καὶ ἐπὶ κτέρεα κτερεῖξαι  
 πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δοῦναι.  
 αὐτὰρ ἐπὴν δὴ ταῦτα τελευτήσῃς τε καὶ ἔρξης,

285. *ξανθόν*: fair, refers to the color of the hair. In ο 133, *κάρη* precedes the adj.

286. *ῥς*: in dem. use (§ 24 p). G. 151 n. 3; H. 275 D.—*δεύτατος*: last of all, though connected etymologically with *δύω*. See § 23 b.—*ἦλθεν*: see on ἐλθῆσιν 77.—The second hemistich occurs besides in the *Od.* only δ 496, but eighteen times in the *Il.*

287 = β 218 (ἀκούσω).—*βίοντα καὶ νόστον*: i.e. that he is alive and may return.

288 = β 219 (τλαίην).—*τρυχόμενος*: by the suitors. Cf. 248.—*ἐνιαυτόν*: a period within which Odysseus may surely be expected home, if he is coming at all.

289–292 = β 220–223 (first pers.).—*τεθνηῶτος*: sc. αὐτοῦ. The verb of hearing is construed with a gen. and pred. partic., denoting either the direct object of sensation ('to hear a man speak'), or the remote subject of information ('to hear of a man as dead'). For the former, cf. β 423, δ 505; the latter is the case here and β 375. For the form of the partic., retaining the *ω* of the nom., see § 26 o.

290 ff. *δὴ ἔπειτα*: then upon that, in that case, resuming the prot. with

emphasis. Cf. ἄλλο τι δὴ τόδ' ἔπειτα θεοὶ περιμηχανώονται η 200. In 294 the temporal idea prevails, thereafter. See on 65, and cf. μ 309.

291 ff. *σῆμα*: here a cenotaph, like *τύμβον* in δ 584.—*ἐπὶ*: thereto, besides.—*κτέρεα κτερεῖξαι*: the formula denoted originally that form of honoring the dead which consisted in burning some of his possessions on the pyre (cf. αὐτὰρ ἐπεὶ νεκρὸς τε κῆν καὶ τεύχεα νεκροῦ μ 13), then it came to be used generally of any formal funeral rites. The cognate acc. is used without adj., as in 49, 190. The inf. of the verse, as in 292, 294, are used in imv. sense.

292. Cf. 278.—*ἀνέρι μητέρα δοῦναι*: no more is intended by the phrase than β 195 ff. Cf. τ 533, υ 341 ff., where Telemachus is represented as urging his mother's marriage.

293. *τελευτήσῃς τε καὶ ἔρξης*: the formula occurs in the first pers. λ 80. For the redundancy, see § 1 s. Something similar is frequent in Demosthenes, εἰδῆτε καὶ θεάσασθε iv. 3, etc.—A necessary thought is wanting with this verse, viz. 'and the suitors still harass you in spite of your

φράζεσθαι δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,  
 295 ὅπως κε μνηστῆρας ἐνὶ μεγάροισι τεοῖσιν  
 κτείνης ἡὲ δόλῳ ἢ ἀμφαδόν· οὐδέ τί σε χρὴ  
 νηπιάας ὀχέειν, ἐπεὶ οὐκέτι τηλίκος ἔσσι.  
 ἦ οὐκ αἰεὶς, οἶον κλέος ἔλλαβε διὸς Ὀρέστης  
 πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα, *N*  
 300 Αἰγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα;  
 καὶ σύ, φίλος, μάλα γάρ σ' ὀρώω καλὸν τε μέγαν τε,  
 ἄλκιμος ἔσσι, ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπῃ.

mother's marriage.' For a similar omission, cf. τ 488 ff.

294 = O 163. The second hemistich occurs more than twenty times in Homer, and each phrase of it also singly. — φρένα: the sing. (φρενί ζ 65, φρήν K 45) in Homer always denotes the spiritual part, not the material organ. Contrast κραδία δὲ φόβῳ φρένα λακτίζει Aesch. Prom. 907.

295 f. Cf. λ 119 f. — ὅπως κε . . . κτείνης: the Attic would have the fut. indic. G. 217 n. 3; H. 885 c; GMT. 45 n. 2. See on 57 and 270.

296 f. οὐδέ τί σε χρὴ: closes the verse fifteen times in Homer, and twice with μέ. It is followed by an inf. expressed or implied except H 109, where the gen. follows. For the const. of the pron., see on 124.

297. νηπιάας ὀχέειν: equiv. to νηπιαχεύειν, to have childishness about one, to act childishly. Cf. 368, ἦν ἄτην ὀχέων φ 302. — τηλίκος: so young as to justify νηπιάας ὀχέειν.

298. ἦ οὐκ: with synzesis (§ 7). — αἰεὶς: pres., denoting continued result of a past act. So ἀκούω β 118. H. 827. — οἶον: refers to the quality of the fame, and so is more complimentary than ἔσσαν would be. Cf. 32. Athene now cites the incident used

by Zeus (35–43) for a different purpose. — ἔλλαβε: with doubling of initial consonant (§ 25 f).

299 f. πάντας ἐπ' ἀνθρώπους: denotes the spreading of his fame. Cf. τοῦ μὲν κεν ἐπὶ ζεῖδαρον ἄκουραν | ἄσβεστον κλέος εἴη η 332 f. — πατροφονῆα: Attic πατροφόνον (§ 19 b). The word would naturally mean parricide, "slayer of his own father," but is explained by the following δ οἱ . . . ἔκτα (§ 1 ε), where the οἱ shows that the idea 'father' is to be connected with the subj. of ἔκτανε. Cf. γ 197. — ἔκτα: 2d aor. without variable vowel (§ 35).

300–302 = γ 198–200; 300 = γ 308. The first hemistich occurs also (nom.) γ 250, δ 525.

301 f. καὶ σύ: thou too (as well as Orestes), followed by φῖλος as voc. also γ 313, θ 413. — μάλα γάρ . . . μέγαν τε: since, etc., a parenthetical clause giving a reason for the following exhortation. — ἔσσο: imv. mid. of εἰμί, equiv. to the Attic ἴσθι. — τίς: collective, many a one. — σὲ . . . εἴπῃ: for the const., cf. καὶ ποτέ τις εἴποι "πατὴρ γ' ὅδε πολλὸν ἀμείνων" | ἐκ πολέμου ἀνιδόντα Z 479 f. With the motive, cf. ὥς καὶ ὀπίσσω | ἀνθρώποισι πελόμεθ' αἰδιδίμοι ἔσσομένοισιν Z 357.



- αὐτὰρ ἐγὼν ἐπὶ νῆα θοὴν κατελεύσομαι ἥδη  
 ἥδ' ἐτάρους, οἳ πού με μάλ' ἀσχαλώσιν μένοντες.  
 305 σοὶ δ' αὐτῷ μελέτω, καὶ ἐμῶν ἐμπάξω μύθων."  
 τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδα·  
 "ξείν', ἦ τοι μὲν ταῦτα φίλα φρονέων ἀγορεύεις,  
 ὥς τε πατὴρ ᾧ παιδί, καὶ οὐ ποτε λήσομαι αὐτῶν.  
 ἀλλ' ἄγε νῦν ἐπίμεινον ἐπειγόμενός περ ὁδοῖο,  
 310 ὄφρα λοεσσάμενός τε τεταρπόμενός τε φίλον κῆρ,  
 δῶρον ἔχων ἐπὶ νῆα κίης χαίρων ἐνὶ θυμῷ,  
 τιμῆεν, μάλα καλόν, ὃ τοι κειμήλιον ἔσται  
 ἐξ ἐμεῦ, οἷα φίλοι ξεῖνοι ξείνοισι διδοῦσιν."  
 τὸν δ' ἡμείβετ' ἔπειτα θεά, γλαυκῶπις Ἀθήνη·  
 315 "μή μ' ἔτι νῦν κατέρυκε λιλαιόμενόν περ ὁδοῖο.

304. μέ: const. with μένοντες.—  
 ἀσχαλώσιν: are impatient, used specially of the annoyance caused by delay (μένοντες). Cf. § 598 f.

305. The first hemistich occurs also O 231 (cf. 279). The contrast is here with the speaker and his advice.

306. The formula occurs over thirty times in the *Od.*, twice in the *Od.* with different name and epith., and twice in the *Il.* with different name.

307. φίλα φρονέων: see on 43. The phrase occurs also π 17, Δ 219, always beginning the second hemistich.

308. αὐτῶν: it, very near, if not quite the Attic anaphoric use of the pron. See on τῶν 10, and § 24 g.

309. The first hemistich occurs also δ 587, ζ 340; the second γ 284.—  
 ὁδοῖο: part. gen., as after ἐσσύμενος δ 733, ἰέμενος ο 69. G. 171; H. 739. For the force of the partic., see on 315.

310. τεταρπόμενος: refreshed by feasting and its accompanying pleasures. Cf. 258, 309 ff.

312. κειμήλιον: costly ornamental

utensils were often given to guests. Menelaus and Odysseus came home rich in these, richer than they would have been from their share of the booty of Ilios. The guest-gifts of the Egyptians and Phaeacians play the same role in the *Od.* which the 'hidden treasure' does in later romance.

313. οἷα: of such sort as. Its antec. is logically a pl. part. gen. depending on κειμήλιον. See on δ 177.—  
 ξεῖνοι ξείνοισι: such a repetition takes the place of ἀλλήλοις, a pron. formed by a similar combination. Cf. Κικόνες Κικόνεσσι γεγώνεον ι 47, ὡς φρήτρη φρήτρηφιν ἀρήγη, φύλα δὲ φύλοις B 363. See on γ 272. The idea of φίλοι is also applicable to ξείνοισι, and so the sense is "in their mutual love."—  
 διδοῦσιν: Attic διδάσι (§ 34 a).

315. λιλαιόμενόν περ: whatever idea is expressed by the partic., this is intensified by a following πέρ. Here the partic. is causal, in 309 it is concessive.

δῶρον δ', ὅττι κέ μοι δοῦναι φίλον ἦτορ ἀνώγῃ,  
αὐτὶς ἀνερχομένῳ δόμεναι οἰκόνδε φέρεσθαι,  
καὶ μάλα καλὸν ἐλὼν· σοὶ δ' ἄξιον ἔσται ἀμοιβῆς."

- ἡ μὲν ἄρ' ὧς εἰποῦς' ἀπέβη γλαυκῶπις Ἀθήνη,  
320 ὄρνις δ' ὧς ἀνόπαια διέπτατο· τῷ δ' ἐνὶ θυμῷ  
θῆκε μένος καὶ θάρσος, ὑπέμνησέν τέ εἰ πατὴρ  
μᾶλλον ἔτ' ἢ τὸ πάροιθεν. ὁ δὲ φρεσὶν ἦσι νοήσας  
θάμβησεν κατὰ θυμόν· οἶσατο γὰρ θεὸν εἶναι.  
αὐτίκα δὲ μνηστῆρας ἐπώχετο ἰσόθεος φῶς.  
325 τοῖσι δ' αἰοιδὸς ᾄειδε περικλυτός, οἱ δὲ σιωπῇ  
εἶατ' ἀκούοντες· ὁ δ' Ἀχαιῶν νόστον ᾄειδεν

317. ἀνερχομένῳ: on my way back. Cf. 183, 259. — δόμεναι: inf. as imv.

318. καὶ μάλα καλόν: refers to 312, and καὶ emphasizes the adv., as in καὶ λίην 46. — ἐλὼν: taking, with δοῦναι take and give, as in δὸς οἱ ἐλὼν p 400. — σοὶ... ἀμοιβῆς: and it shall be worth a return for you, i.e. it shall bring a gift from me in return, when you visit me. Cf. πολέος δέ οἱ ἔξιον ἔσται (sc. ἕορ παγχάλκεον) θ 405, also ο 429, υ 383.

Vs. 319-366. After Athene's departure, Penelope enters the hall to protest against the song of the bard, but she is sent back to her chamber by Telemachus.

320. ὄρνις δ' ὧς: i.e. as swift as a bird. No transformation into the shape of a bird is meant (as in γ 371 f.). Cf. 105. — ἀνόπαια: upwards, neut. pl. adj. as adv. This meaning is supported by the use of the adj. ἀνόπαιον of flame by Empedocles, and by Ἀνόπαια as the name of a steep mountain-path, Hdt. vii. 216. — διέπτατο: flew away (lit. through the air), describing the movement of the goddess outside the palace in returning to Olympus. The whole phrase then is the reverse

of 102. The movement of the goddess inside the palace is described in 319.

321. The first hemistich occurs also E 2 (δῶκε).

322. τὸ πάροιθεν: before, adv., like τὸ πρῶτον, τὰ πρῶτα. — νοήσας: it is the change which the goddess has produced in his own feelings that he observes and wonders at, not her darting off, which occurred outside the house.

323. οἶσατο: he began to think, "the suspicion arose in him," an aor. with inceptive force. See on 62.

324. ἰσόθεος φῶς: the adj. is found in Homer only in this verse-close, which occurs besides in the *Od.* only υ 124, but twelve times in the *Il.* Its use here then well marks the inspiring martial influence of Athene.

325. σιωπῇ: in silence, like σιγῇ only as an adv. dat. in Homer.

326. εἶατο: from ἔμαι (§ 34 j). — ἀκούοντες: for the metrical length of the final syllable, see on γάμος 226. — Ἀχαιῶν νόστον: 'so the *Odyssey* knows at least two great themes for minstrels, — (1) "The Doom of Ilios"



αὐτὰρ ἐγὼν ἐπὶ νῆα θοὴν κατελεύσομαι ἤδη  
 ἦδ' ἐτάρους, οἳ πού με μάλ' ἀσχαλώσι μένοντες.  
 305 σοὶ δ' αὐτῷ μελέτω, καὶ ἐμῶν ἐμπάξω μύθων."  
 τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ' α·  
 "ξείν', ἦ τοι μὲν ταῦτα φίλα φρονέων ἀγορεύεις,  
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θῆκε μένος καὶ θάρσος, ὑπέμνησέν τέ εἰ πατρὸς  
μᾶλλον ἔτ' ἢ τὸ πάροιθεν. ὁ δὲ φρεσὶν ᾗσι νοήσας  
θάμβησεν κατὰ θυμόν· οἶσατο γὰρ θεὸν εἶναι.  
αὐτίκα δὲ μνηστῆρας ἐπώχετο ἰσόθεος φῶς.  
325 τοῖσι δ' αἰοιδὸς ᾄειδε περικλυτός, οἱ δὲ σιωπῇ  
εἶατ' ἀκούοντες· ὁ δ' Ἀχαιῶν νόστον ᾄειδεν

317. ἀνερχομένῳ: on my way back.  
Cf. 183, 259. — δόμεναι: inf. as inv.

318. καὶ μάλα καλόν: refers to 312, and καὶ emphasizes the adv., as in καὶ λίην 46. — ἐλὼν: taking, with δοῦναι take and give, as in δός οἱ ἐλὼν p 400. — σοὶ... ἀμοιβῆς: and it shall be worth a return for you, i.e. it shall bring a gift from me in return, when you visit me. Cf. πολέος δέ οἱ ἄξιον ἔσται (sc. ἄορ παγχάλκεον) θ 405, also ο 429, υ 383.

Vs. 319-366. After Athene's departure, Penelope enters the hall to protest against the song of the bard, but she is sent back to her chamber by Telemachus.

320. ὄρνις δ' ὥς: i.e. as swift as a bird. No transformation into the shape of a bird is meant (as in γ 371 f.). Cf. 105. — ἀνόπαια: upwards, neut. pl. adj. as adv. This meaning is supported by the use of the adj. ἀνόπαιον of flame by Empedocles, and by Ἀνόπαια as the name of a steep mountain-path, Hdt. vii. 216. — διέπτατο: flew away (lit. through the air), describing the movement of the goddess outside the palace in returning to Olympus. The whole phrase then is the reverse

of 102. The movement of the goddess inside the palace is described in 319.

321. The first hemistich occurs also E 2 (δῶκε).

322. τὸ πάροιθεν: before, adv., like τὸ πρῶτον, τὰ πρῶτα. — νοήσας: it is the change which the goddess has produced in his own feelings that he observes and wonders at, not her darting off, which occurred outside the house.

323. οἶσατο: he began to think, "the suspicion arose in him," an aor. with inceptive force. See on 62.

324. ἰσόθεος φῶς: the adj. is found in Homer only in this verse-close, which occurs besides in the *Od.* only υ 124, but twelve times in the *Il.* Its use here then well marks the inspiring martial influence of Athene.

325. σιωπῇ: in silence, like σιγῇ only as an adv. dat. in Homer.

326. εἶατο: from ἤμαι (§ 34 j). — ἀκούοντες: for the metrical length of the final syllable, see on γάμος 226. — Ἀχαιῶν νόστον: 'so the *Odyssey* knows at least two great themes for minstrels, — (1) "The Doom of Ilios"



λυγρόν, ὃν ἐκ Τροίης ἐπετείλατο Παλλὰς Ἀθήνη.  
τοῦ δ' ὑπερωϊόθεν φρεσὶ σύνθετο θέσπιν ἀοιδὴν  
κούρη Ἰκαρίοιο περίφρων Πηνελόπεια.

330 κλίμακα δ' ὑψηλὴν κατεβήσето οἶο δόμοιο,  
οὐκ οἶη, ἄμα τῇ γε καὶ ἀμφίπολοι δὺ ἔποιτο.  
ἣ δ' ὅτε δὴ μνηστῆρας ἀφίκετο διὰ γυναικῶν,  
στῇ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο  
ἅντα παρειῶν σχομένη λιπαρὰ κρήδεμνα.

(Ἰλίου οἶτον θ 578), and (2) the "Return of the Achaeans": and the latter is the "newest" (α 352).<sup>1</sup> Jebb's *Homer*, p. 76. An idea of the substance of such a song may be got from γ 130-198, 254-312, δ 351-586.

327. *λυγρόν*: in the emphatic supplementary position (see on 49), serving to repeat its subst. before closer definition or description, "that wretched return." Cf. 341. — *ἐκ Τροίης*: an attrib. expression, taken up into the rel. clause instead of qualifying the antec. *νόστον*.

328. *τοῦ, ὑπερωϊόθεν*: const. the first with *ἀοιδὴν*, the second with *σύνθετο*. Cf. *ἐκλυεν ἐξ Ἑρέβεσφιν* I 572, *κλισίῃθεν ἀκούσας* Λ 603. Place simply, with no added idea of distance from some other place, is expressed by the dat., as in δ 787. — Penelope heard the song of the bard from her chamber in the story over the *θάλαμος*. Cf. 330, 363 ff.

329 = λ 446 etc., eleven times in the *Od.*, counting voc. and dat. — *Ἰκαρίοιο*: see on β 53.

330 = φ 5 (*προσεβήσето*). — *κατεβήσето*: with acc. of the way, as in *ξεστὸν ἐφόλκαιον* (rudder) *καταβάς* ξ 350. In β 337, the verb is construed with acc. of place reached, in σ 206 with acc. of the place left (*κατέβαιν' ὑπερώια*). — *δόμοιο*: used in special sense

of the *θάλαμος* or women's apartment, as it is also of the *μέγαρον*. So *οἶκον* 356.

331 = σ 207, γ 143, a formula for describing the entrance in state of a lady of rank, varied in form for other purposes. Cf. ζ 84, τ 601. There is a corresponding masc. formula Ω 573. The first hemistich occurs also β 11, B 745, 822. — *ἀμφίπολοι*: always fem. in Homer. For the standard number two, cf. further 335, ζ 18 f., X 450. Kings and queens on the Attic stage had regularly two attendants.

332-335 = σ 208-211, φ 63-66. The first three verses occur also π 414-416.

332. *μνηστῆρας*: poetical acc. of limit of motion (§ 3 i).

333 = θ 458. — *σταθμὸν*: the door-post at the entrance from the women's apartment (*θάλαμος*) to the banqueting-hall (*τέγος, μέγαρον*).

334. *σχομένη*: the mid. is not essential. Cf. *ἀνασχών* δ 115. — *κρήδεμνα*: head-band (*κάρα, δέω*), veil, ordinarily covering the back of the head, and falling in broad folds over the shoulders and back, ready for such use as this verse describes. It is cast aside as cumbersome in a game of ball ζ 100. For a metaphorical use, of the lid of a wine-jar, cf. γ 392.

- 335 ἀμφίπολος δ' ἄρα οἱ κενὴν ἑκάτερθε παρέστη.  
δακρύσασα δ' ἔπειτα προσηύδα θεῖον ἀοιδόν.  
“Φῆμιε, πολλὰ γὰρ ἄλλα βροτῶν θελκτῆρια οἶδας,  
ἔργ' ἀνδρῶν τε θεῶν τε, τὰ τε κλείουσιν ἀοιδοί·  
τῶν ἐν γέ σφιν αἶειδε παρήμενος, οἱ δὲ σιωπῇ  
340 οἶνον πινόντων· ταύτης δ' ἀποπαύε' ἀοιδῆς  
λυγρῆς, ἣ τέ μοι αἰὲν ἐνὶ στήθεσσι φίλον κῆρ  
τείρει, ἐπεὶ με μάλιστα καθίκετο πένθος ἄλαστον.  
τοίην γὰρ κεφαλὴν ποθέω μεμνημένη αἰεὶ,  
ἀνδρός, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.”  
345 τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδα·  
“μῆτερ ἐμή, τί τ' ἄρα φθονεῖς ἐρήρον ἀοιδὸν  
τέρπειν, ὅππῃ οἱ νόος ὄρνυται; οὐ νύ τ' ἀοιδοὶ

336. δακρύσασα: with a burst of tears (see on 252).

337. γάρ: since (through the original meaning *surely*), preparing the way for the principal thought 339 f. by giving a reason for it in advance (see on ἐπεὶ 231, and H. 1050, 4). The chief element in this reason, πολλὰ ἄλλα, is repeated in the τῶν of 339. Cf. ι 319, 325; κ 174, 176; 190, 192. — οἶδας: this form occurs only here in Homer, for οἶσθα (as in A 85). See § 34 k.

338 ff. τὰ τε: such as. See on 50, and cf. β 390, ε 438, θ 558. — These verses well indicate the subject-matter and the original publication of the Homeric epic.

339. τῶν ἐν γε: see on 10.

340. πινόντων: inv. 3 pl. Homer never uses the endings -τῶσαν, -σθῶσαν (§ 26 i).

343. τοίην κεφαλὴν: such a person, i.e. so noble, cf. β 286. The phrase recurs in λ 549 of Achilles, and similar uses of κεφαλὴ (the noblest part of the man for the man himself) in

λ 557, Δ 162, Σ 82. — μεμνημένη αἰεὶ: repeats the idea in ἄλαστον. The partic. stands without expressed obj. also δ 151, Ε 263, Τ 153, in the sense of memor.

344 = δ 726, 816 (ἐσθλόν). The second hemistich with ἀνὰ occurs ο 80. — ἀνδρός: depends on κεφαλὴν, defining it more precisely. Cf. 161. — Ἑλλάδα, Ἄργος: the first denotes elsewhere in Homer the kingdom of Achilles, a town in Phthiotis of Thessaly with its surrounding territory, as in ι 395; the second, that part of Peloponnesus occupied by Achaeans (see on 90), i.e. the realm of Agamemnon. Here, however, the formula plainly means “throughout northern and southern Greece.” — μέσον: innermost, lit. the midst of, in partitive sense, as in Ἀργεῖ μέσσω Ζ 224.

346. τί τ' ἄρα: cf. γ 22. — φθονεῖς: begrudge, object to something which gives others pleasure. It is followed by acc. and inf. also σ 16, elsewhere by the simple inf., or by τιwί τινος.

347. ὅππῃ . . . ὄρνυται: as his mind



αἴτιοι, ἀλλὰ ποθι Ζεὺς αἴτιος, ὅς τε δίδωσιν  
 ἀνδράσιν ἀλφειστῆσιν, ὅπως ἐθέλησιν, ἐκάστω.  
 350 τούτῳ δ' οὐ νέμεσις Δαναῶν κακὸν οἶτον αἰίδειν·  
 τὴν γὰρ αἰοιδὴν μᾶλλον ἐπικλείουσ' ἄνθρωποι,  
 ἣ τις ἀκούοντεςσι νεωτάτῃ ἀμφιπέλῃται.  
 σοὶ δ' ἐπιτολμάτῳ κραδίη καὶ θυμὸς ἀκούειν·  
 οὐ γὰρ Ὀδυσσεὺς οἶος ἀπώλεσε νόστιμον ἦμαρ  
 355 ἐν Τροίῃ, πολλοὶ δὲ καὶ ἄλλοι φῶτες ὄλοντο.  
 ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,  
 ἰστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε  
 ἔργον ἐποίχεσθαι· μῦθος δ' ἄνδρεςσι μελήσει

*prompts him, courting the favor of his audience, of course, by singing what would most please them. — νύ τ' : see on 60.*

348. αἴτιοι: responsible for the sorrows narrated in the αἰοιδὴ λυγρὴ (340 f.). — Ζεὺς αἴτιος: cf. Ζεὺς δ' αὐτὸς νέμει ἔλβον Ὀλύμπιος ἀνθρώποισιν § 188, οὗτι μοι αἰτὴν ἔσσι, θεοὶ νύ μοι αἴτιοί εἰσιν Γ 164 (Priam to Helen). This is very nearly the idea condemned by Zeus in 32 ff.

349. ἀνδράσιν ἀλφειστῆσιν: the phrase occurs also § 8 (gen.), ν 261 (acc.). The best derivation of the adj. is from ἀλφάνω *win*, with a formation like ἐραστής, etc. It characterizes the race of men as *gain-seeking*, laborious, in contrast with the gods, who are βεῖα ζῶντες (§ 805). — The second hemistich follows ἐσθλοῖς ἡδὲ κακοῖσιν (sc. ἀνθρώποισιν) in § 189.

350. οὐ νέμεσις: (there is) no ground for censure, "one cannot blame," referring not to the feeling of indignation, but to its cause. So in τόφρ' οὗτις νέμεσις μενέμεν τ' ἦν ν 330, οὐ νέμεσις Τρώας . . . | τοιγ' δ' ἀμφὶ γυναικὶ . . . ἄλγεα πάσχειν Γ 156 f. Similarly

in prose γέλως is used for γελοῖον, ἀνάγκη for ἀναγκαῖον, αἰδῶς for αἰδοῖον. — Δαναῶν: always in Homer of the whole Greek host at Troy, whereas Ἀργεῖοι and Ἀχαιοί had other uses also.

352. ἣ τις κτλ.: whichever sounds newest as they listen, or to their ears. — νεωτάτῃ ἀμφιπέλῃται: lit. floats about as newest. For the force of ἀμφί, cf. ἀμφήλυθε θῆλος αὐτῇ § 122, θεῖη δέ μιν ἀμφέχυντ' ὁμῆ Β 41.

354. οὐ γὰρ κτλ.: for Odysseus was not the only one who, etc.

355. ἐν Τροίῃ: not strictly held to be true of Odysseus, cf. 161, 235–242. The phrase may be used of the expedition in general.

356–359 = φ 350–353 (with τόξον 352 for μῦθος). Cf. Z 490–493 (πόλεμος instead of τόξον or μῦθος, and τοὶ Ἰλίοι ἐγγεγάσιν for the last hemistich).

356. οἶκον: used here of the θάλαμος, as also in 360. The adaptation to this context is forced. Cf. δ 717, ψ 292. — τὰ σ' αὐτῆς: see on 7, and cf. πατρός τε μέγα κλέος ἡδ' ἐμὸν αὐτοῦ Z 446.

358 f. Cf. πομπὴ δ' ἄνδρεςσι μελή-

- πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ."  
 360 ἡ μὲν θαμβήσασα πάλιν οἰκόνδε βεβήκει·  
 παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ.  
 ἐς δ' ὑπερῷ' ἀναβάσα σὺν ἀμφιπόλοισι γυναιξὶν  
 κλαῖεν ἔπειτ' Ὀδυσῆα φίλον πόσιν, ὅφρα οἱ ὕπνον  
 ἦδὺν ἐπὶ βλεφάροισι βάλε γλανκῶπις Ἀθήνη.  
 365 μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιόεντα,  
 πάντες δ' ἡρήσαντο παραὶ λεχέεσσι κλιθῆναι.  
 τοῖσι δὲ Τηλέμαχος πεπνυμένος ἦρχετο μύθων·  
 "μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριω ἔχοντες,  
 νῦν μὲν δαινύμενοι τερπώμεθα, μηδὲ βοητὺς  
 370 ἔστω, ἐπεὶ τόδε καλὸν ἀκούμεν ἐστὶν αἰοιδοῦ

σει | πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ  
 κράτος ἔστ' ἐνὶ δῆμῳ λ 352 f. — ἔργον  
 ἐποίχεσθαι: lit. to go up and down be-  
 fore (see on β 94), i.e. to ply their  
 work, as in ρ 227. Cf. the Lat. nego-  
 tium obire. — μῖθος: talking, i.e.  
 giving directions, commanding. Cf.  
 373. — τοῦ: referring to ἐμοί, and  
 made plain in recitation by gesture  
 or intonation. Cf. the ὅδ' ἀνὴρ of  
 tragedy.

360-364 = φ 354-358. — θαμβήσα-  
 σα: struck with amaze at the new in-  
 dependence of her son.

362-364 = τ 602-604; 363-364 =  
 π 450-451.

363. ἔπειτα: then, sequence in time  
 after ἀναβάσα. See on 106.

364. βάλε: let fall, as a causative  
 to πίπτω (cf. β 398). So also χέω is  
 used ε 492. In these phrases sleep  
 is imagined as a cloud descending  
 upon the eyelids and veiling the eyes.

365 = δ 708, σ 399, ρ 360 (closing  
 αὐτὰρ Ἀθήνη). — ὁμάδησαν: such was  
 the effect on them of the rare sight  
 of the lovely Penelope. A more ap-  
 propriate verse precedes 366 in σ 212,

viz. τῶν δ' αὐτοῦ λυτο γούνατ', ἔρψ δ' ἄρα  
 θυμὸν ἔθελχθεν. — σκιόεντα: dark, as  
 the Homeric house, which was poorly  
 lighted and smoky, would naturally  
 seem in contrast to the clear Greek  
 atmosphere. The epith. is used also  
 of ἕρεα and νέφεα.

366 = σ 213. — ἡρήσαντο: the wish  
 was uttered aloud, and so the word  
 partially illustrates ὁμάδησαν above.  
 — παραί: by (her side), a locative  
 adv. (§ 37 d βγ), construed with κλι-  
 θῆναι, while λεχέεσσι is dat. of place.  
 Cf. εὔδειν ἐν λέκτροισι παρὰ χρυσῆν  
 Ἀφροδίτη θ 337.

Vs. 367-419. Telemachus deals  
 boldly and shrewdly with the suitors,  
 one of whom asks about his late guest.

368 = δ 321. The second hemi-  
 stich occurs also π 410 (ἐχουσιν).

369. τερπώμεθα: let us go on enjoy-  
 ing, pres. subjv.; different is τραπέλο-  
 μεν (θ 292).

370 f. = ι 3 f. (ἦτοι μὲν). — τόδε:  
 subj. of ἐστίν, and explained by ἀκούε-  
 μεν κτλ. Cf. 82 f., 376 f. Rarely is  
 an inf. explanatory of another case  
 than nom. or acc., as τί κακῶν ἰμείρετε



τῶν κέν τις τόδ' ἔχῃσιν, ἐπεὶ θάνε δῖος Ὀδυσσεύς·  
αὐτὰρ ἐγὼν οἴκοιο ἄναξ ἔσομ' ἡμετέροιο  
καὶ δμῶων, οὓς μοι ληίσσατο δῖος Ὀδυσσεύς."

- τὸν δ' αὖτ' Εὐρύμαχος Πολύβου πάϊς ἀντίον ἤδα·  
400 "Τηλέμαχ', ἦ τοι ταῦτα θεῶν ἐν γούνασι κεῖται,  
ὅς τις ἐν ἀμφιάλῳ Ἰθάκῃ βασιλεύσει Ἀχαιῶν·  
κτῆματα δ' αὐτὸς ἔχοις καὶ δώμασιν οἶσιν ἀνάσσοις.  
μὴ γὰρ ὃ γ' ἔλθοι ἀνὴρ, ὃς τίς σ' ἀέκοντα βίηφιν  
κτῆματ' ἀπορραΐσει, Ἰθάκης ἔτι ναιετοῦσσης.  
405 ἀλλ' ἐθέλω σε, φέριστε, περὶ ξείνοιο ἐρέσθαι,  
ὅππότεν οὗτος ἀνὴρ· ποίης δ' ἐξ εὐχεται εἶναι  
γαίης; ποῦ δέ νύ οἱ γενεὴ καὶ πατρὶς ἄρουρα;

δ 720 (fem.) and θ 558. Similar phrases are ἡμὲν νέοι ἡδὲ γέροντες B 789, closing the verse, and ἡ νέος ἡ παλαιός E 108, opening it.

396. τόδε: this privilege of ruling in Ithaca, the τοῦτο of 390, made more vivid by deictic reference to the Ithaca just mentioned.—κέν ἔχῃσιν: may have, with potential sense (§ 3 b 2), equiv. to an emphatic fut., or mild inv. M. 275 b.—ἐπεὶ θάνε κτλ.: the death of Odysseus is now assumed and now doubted by Telemachus, as circumstances vary, in spite of the positive assurances of 196 ff. This hemistich occurs also β 96 = τ 141 = ω 131.

397 f. ἡμετέροιο: the pron. indicates his rightful claim to control the house ("since it is ours"), and so is in a measure parallel to the relative clause in the next verse, which states his right to control the slaves. Cf. ἐπεὶ οὐ τοι δῆμὸς ἐστίν | οἶκος δδ', ἀλλ' Ὀδυσῆος, ἐμὸν δ' ἐκτήσατ' ἐκεῖνος υ 264 f. For the pl. of the pron., see on ἡμεῖς β 60.

398. δμῶων: these had been used

and abused by the suitors, cf. π 108 f. —ληίσσατο: sc. on incursions into hostile territory, and on piratical expeditions. Cf. φ 38 ff., πολλὰ μὲν αὐτὸς ἐγὼ ληίσσομαι ψ 357. Slaves were also bought, cf. 430, ο 483.

400. See on 267.

401. Ἀχαιῶν: const. with δς τις, as in ἀνδρῶν δς τις ἵκηται ἀλάμενος ε 448.

402. Cf. 117.—δώμασιν οἶσιν: in (thine) own house. This possessive pron. in its early use could refer to either of the three persons (§ 24 f.).

403 f. μὴ ἔλθοι: let him not come, with the force of a threat.

404. ἀπορραΐσει: construed with two accs., like ἀφαιρεῖσθαι, συλᾶν.—Ἰθάκης ἔτι ναιετοῦσσης: so long as Ithaca still exists, lit. resides. The verb is used of the continued existence of any locality as an inhabited spot, a ἔδος (ν 344). So in ι 23, and so νάω is predicated of δόμος η 29, ἐπεὶ μοι πατρὸς ἀμόμονος ἐγγύθι ναιεῖ.

406 f. ὅππότεν: the general question in indir. form is amplified by the two direct questions following. Cf. 170 f.—εὐχεται εἶναι: see on 180.



ἥε τιν' ἀγγελίην πατρὸς φέρει ἐρχομένοιοι,  
 ἥ ἐὼν αὐτοῦ χρεῖος ἐελδόμενος τόδ' ἰκάνει;  
 410 οἷον ἀναΐξας ἄφαρ οἴχεται, οὐδ' ὑπέμευεν  
 γνόμεναι· οὐ μὲν γάρ τι κακῶ εἰς ὧπα ἐώκειν."  
 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦϋδα·  
 "Εὐρύμαχ', ἥ τοι νόστος ἀπώλετο πατρὸς ἐμοῖο·  
 οὐτ' οὖν ἀγγελίης ἔτι πείθομαι, εἴ ποθεν ἔλθοι,  
 415 οὔτε θεοπροπίης ἐμπάζομαι, ἣν τινα μήτηρ  
 ἐς μέγαρον καλέσασα θεοπρόπον ἐξερήται.  
 ξεῖνος δ' οὗτος ἐμὸς πατρώιος ἐκ Τάφου ἐστίν,  
 Μέντης δ' Ἀγχιάλοιο δαΐφρονος εὐχεται εἶναι  
 υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσει."  
 420 ὧς φάτο Τηλέμαχος, φρεσὶ δ' ἀθανάτην θεὸν ἔγνω.  
 οἱ δ' εἰς ὀρχηστὺν τε καὶ ἱμερόεσσαν ἀοιδὴν  
 τρεψιάμενοι τέρποντο, μένον δ' ἐπὶ ἔσπερον ἔλθεῖν.

408. Cf. β 30. The new bearing of Telemachus suggests the question.

409. ἦ: see on 175. — ἐὼν . . . ἐελδόμενος: seeking a need of his own, i.e. "on his own business." Cf. β 45, and, for αὐτοῦ, see on 7. Aside from this passage and E 481, ἐλδομαι is construed with the gen. — τόδε: lit. *this coming*, cognate acc. with ἰκάνει. It may be translated *here* or *thus*, like its corresponding adv. ὧδε 182. The same idiom occurs, in the verse-close, κ 75, τ 407, and thrice in the *Π*.

410. οἷον: excl. in a tone of censure, as in 32.

411. γνόμεναι: for us to make his acquaintance, the inf. like νίψασθαι 138. — γάρ: introduces a reason for the censure contained in the preceding excl. — κακῶ: low-born. — εἰς ὧπα ἐώκειν: did he resemble when one looked into his face, i.e. in countenance. Cf. θεῆς εἰς ὧπα ἔοικεν Γ 158, and οὐδ' ἂν

ἐμοιγε | τετλαῖη . . . εἰς ὧπα ἰδέσθαι I 372 f.

414. ἔτι: implies that he had allowed himself to believe false tidings in the past. Cf. ξ 122 ff. — ἔλθοι: sc. ἀγγελίη τις, cf. δτ' ἀγγελίη ποθεν ἔλθῃ ξ 374. The opt. describes a purely imaginary case, as in the rel. clause 47.

415. Cf. β 201, Π 50 (with οἶδα for μήτηρ).

417. οὗτος: subj. of ἐστίν, like οὗτος ἀνὴρ 406. — ἐκ Τάφου: const. with ξείνος ἐμὸς πατρώιος, which together form the pred. to ἐστίν.

418 f. Cf. 180 f.

Vs. 420-444. The suitors sing and dance till bedtime, when they go home, and Eurycleia puts Telemachus to bed.

420. Cf. 323.

421-423 = σ 304-306.

422. ἐπὶ κτλ.: for evening to come on, ἐπὶ being adv. with ἐλθεῖν, as the

- τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἔσπερος ἦλθεν·  
 δὴ τότε κακκείοντες ἔβαν οἰκόνδε ἕκαστος.  
 425 Τηλέμαχος δ', ὅθι οἱ θάλαμος περικαλλέος αὐλῆς  
 ὑψηλὸς δίδμητο περισκέπτῳ ἐνὶ χώρῳ,  
 ἔνθ' ἔβη εἰς εὐνὴν πολλὰ φρεσὶ μερμηρίζων.  
 τῷ δ' ἄρ' ἄμ' αἰθομένας δαΐδας φέρε κεδνὰ ἰδυῖα  
 Εὐρύκλει', Ὀππος θυγάτηρ Πεισηνορίδαο,  
 430 τὴν ποτε Λαέρτης πρίατο κτεάτεσσιν ἐοῖσιν  
 πρωθήβην ἔτ' ἐοῦσαν, ἑικοσάβοια δ' ἔδωκεν,  
 ἴσα δέ μιν κεδνῇ ἀλόχῳ τίεν ἐν μεγάροισιν,  
 εὐνῇ δ' οὐ ποτ' ἔμικτο, χόλον δ' ἀλέεω γυναικός·  
 ἦ οἱ ἄμ' αἰθομένας δαΐδας φέρε, καὶ ἐ μάλιστα

next verse shows. For the inf. after μένω, cf. 411, ζ 98, Δ 247. The second hemistich occurs also δ 786, σ 305.

423. **τερπομένοισι**: takes up again the *τέρποντο* of 422, an interweaving of structure (*ἐπιπλοκή*). See § 2 g, and cf. μ 309, 311.

424. Cf. γ 396 (οἱ μὲν) = η 229 = ν 17 = Α 606, Ψ 58 (*κλισιηνδε*). Another variation is βάν' ἔμεναι κείοντες *ἐὰν πρὸς δώμαθ' ἕκαστος* σ 428. — **κακκείοντες**: fut. without tense sign (§ 30 h). — **οἰκόνδε, ἕκαστος**: both are distributive, *suam quisque domum*. For the latter, cf. also ἔφον τ' ἐν χερσὶν ἕκαστος κ 397.

425. **αὐλῆς**: part. gen. with ὅθι, like ἄλλοθι γαίης β 131.

426 = ξ 6 (*ὑψηλή*), of an αὐλή, called also *περίδρομος*. The second hemistich occurs also κ 211 = 253, of the beautiful palace of Circe. It is hard to explain the application of the phrase to one apartment of a palace. Merry suggests that it was built out into the αὐλή from the end of the αἴθουσα.

427. **ἐνθα**: antec. of ὅθι 425. —

πολλὰ κτλ.: as Athene had urged 305.

428. **κεδνὰ ἰδυῖα**: *sincere, faithful*, referring to character (see on β 16). The partic. is the fem. of *ειδῶς*, with short stem-vowel (§ 31 g). For the apparent hiatus, see also § 14 e.

429 = β 347, ν 148.

430. **κτεάτεσσιν**: dat. of means.

431. **ἑικοσάβοια**: a high price, judging from πολλὰ δ' ἐπίστατο ἔργα (*γυνή*), τίον (Ἀχαιοὶ) δέ ἐ τεσσαράβοιον Ψ 705. A prize tripod is rated at twelve cattle (Ψ 703), the armor of Diomedes at nine, that of Glaucus at a hundred cattle ζ 236. Homer knows no coined money as standard of value.

433. **ἔμικτο**: 2d aor. without variable vowel (§ 35). — **χόλον δέ**: the clause is correlated, instead of being subordinated and introduced by *since*. So καὶ φιλέσσκε, καὶ ἔτρεφε 434 f. See § 3 g.

434 f. **ἦ**: strong dem. in resumption of 428, *she it was who*, cf. η 12 f. — καὶ . . . φιλέσσκε: 'and of all the women of the household she loved him



- 435 δμωάων φιλέεσκε, καὶ ἔτρεφε τυτθὸν ἐόντα.  
 ὤϊξεν δὲ θύρας θαλάμου πύκα ποιητοῖο,  
 ἔξετο δ' ἐν λέκτρῳ, μαλακὸν δ' ἔκδυνε χιτῶνα·  
 καὶ τὸν μὲν γραίης πυκιμηδέος ἔμβαλε χερσίν.  
 ἡ μὲν τὸν πτύξασα καὶ ἀσκήσασα χιτῶνα,  
 440 πασσάλῳ ἀγκρεμάσασα παρὰ τρητοῖσι λέχεσσιν,  
 βῆ ῥ' ἵμεν ἐκ θαλάμοιο, θύρην δ' ἐπέρυσσε κορώνῃ  
 ἀργυρέῃ, ἐπὶ δὲ κληῖδ' ἐτάνυσσεν ἱμάντι.  
 ἔνθ' ὃ γε παννύχιος, κεκαλυμμένος οἶδς ἄώτῳ,  
 βούλευε φρεσὶν ᾗσιν ὁδόν, τὴν πέφραδ' Ἀθήνη.

*most.* This construes δμωάων with ἡ (cf. ὅ οἱ βιότοιο μάλιστα | κήδετο οἰκῶν § 3), and makes both οἱ and ἡ refer to Telemachus. For another translation, see § 1 b.

435. The second hemistich occurs also ψ 325, cf. ὅ σ' ἔτρεφε κτλ. Θ 283.

436. ὤϊξεν: sc. Telemachus.

437. Cf. B 42 (ὀρθωθείς, ἐνδυνε).

438. πυκιμηδέος: equiv. to πυκινὰ φρεσὶ μῆδε' ἐχοῦσης, a formula used of the same person τ 353.

440. ἀγκρεμάσασα: for the apocope of the prep., see § 11 b. — τρητοῖσι: sc. εἰ, well-bored. The adv. is thus omitted with ἀπαράς, ποιητός, etc. The reference prob. is to the mortise-holes in the framework of the bedstead. Cf. τέτρηννα δὲ πάντα τερέτρῳ. | ἐκ δὲ τοῦ (sc. ἐρμίνος, bed-post) ἀρχόμενος λέχος ἔξεν, ὄφρα τέλεισσα ψ 198 f.

441 f. βῆ ῥ' ἵμεν: started to go (cf. B 5 etc.), θέειν to run B 183. A point just preceding this start is described by ἄρτο ἵμεν η 14, arose to go. — θύρην κτλ.: the door, opening inward, was fastened by a bolt or bar (called κληῖς here, also ἐπιβλής Ω 453, and ὀχεύς φ 47, M 455, where the door has two leaves) on the inside. A person going out pulled the door to by the

ring or handle on the outside (θύρην ἐπέρυσσε κορώνῃ), and shot the bolt into its socket by pulling a strap (κληῖδ' ἐτάνυσσεν ἱμάντι). This strap, passing through a hole in the door, was fastened to the bolt by its inner end at such a point that pulling it from the outside would move the bolt forward. The outer end of the strap was then twisted and tied about the κορώνῃ (a process omitted here because the nurse did not wish to lock Telemachus in). To open the door from without, one must first undo the strap (ἀπέλυσσε κορώνης φ 46), then put in by the strap-hole a simple key (also called κληῖς φ 6, 47, prob. nothing more than a right-angled hook), catch the point of this into a corresponding notch in the bolt, and push it back (ἀνέκοπτε φ 47).

443. παννύχιος: pred. adj., where we should use an adv. phrase (§ 38 a). Cf. 113, 286, β 104, 154, 434, γ 13, etc., and see M. 102. — οἶδς ἄώτῳ: in sheep's wool, here of the woollen blanket or 'comfortable' (χλαῖνα); the dipody is preceded by ἐυστροφῶν N 599, 716, where the whole phrase describes a strong woollen cord.

444. ὁδόν: journey (not road), like the Lat. iter.



## ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Β.

Ἰθακησίων ἀγορά. Τηλεμάχου ἀποδημία.

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,  
 ὠρνυτ' ἄρ' ἐξ εὐνῆφιν Ὀδυσσῆος φίλος υἷος  
 εἴματα ἐσσάμενος, περὶ δὲ ξίφος ὄξυν θέτ' ὦμφ,  
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,  
 5 βῆ δ' ἔμειν ἐκ θαλάμοιο θεῶ ἑναλγίκιος ἄντην.

Vs. 1-34. *Telemachus calls the Ithacans to an assembly, at which Aegyptius asks the reason for the summons.*

1-13. A composite passage ('cento'), made up of stock verses and phrases.

1. This formula occurs twenty times in the *Od.*, and twice in the *Il.*, A 477, Ω 788.—*ἦμος*: as soon as, of definite time in the past, and so followed by the indic. Only once (δ 400), out of thirty-eight cases in Hom., does it refer to future time and take the subjv., and there the indic. has most Mss. authority.—*ῥοδοδάκτυλος*: *rosy-fingered*. The epith. is thought by many to refer to the rays of light which sometimes radiate from the sun just before his rising (and just after his setting), as the spreading fingers from the palm of the hand. It may, however, be merely a general epith. of beauty, as *λευκώλενος* is used of Here, and *ἀργυρόπεζα* of Thetis. Cf. Milton's 'Morning fair | . . . who with her radiant finger,' etc. *Par. Reg.* iv. 426 ff. Another color-epithet of

Eos is *κροκόπεπλος*. Vergil unites both epithets in Aurora in roseis fulgebat lutea bigis *Aen.* vii. 26.

2. The first hemistich occurs also γ 405, δ 307, θ 2 (-ης); the second eight times in the *Od.*, as in 35, 415.

3 f. = δ 308 f., υ 125 f.—*ἐσσάμενος*: the chiton was put on before leaving the bed. Cf. *ἔζετο δ' ὀρθωθείς, μαλακὸν δ' ἐνδυνε χιτῶνα* B 42, and α 437.—*περὶ*: adv.; with *θέτο*, *slung*. The following dat. is then locative. See on 80.—*ξίφος*: part of the usual dress of the Greek freeman in early times. Cf. *πάντα γὰρ ἢ Ἑλλὰς ἐσιδηροφόρει* κτλ. *Thuc.* i. 6.

4. Cf. α 96.

5 = δ 310. See on α 441. With the second hemistich, cf. that of ω 371 (*θεοῖς*).—*ἄντην*: in presence, face to face, strengthens *ἐναλγίκιος*, "exactly like." Cf. *εἰς ὧπα* α 411. The whole phrase is a strengthened *ἀντίθεος* (17). Acc. to the Homeric conception, the perfect human form was divine.

- αἶψα δὲ κηρύκεσσι λιγυφθόγγοισι κέλευσεν  
κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοὺς.  
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἡγείροντο μάλ' ὤκα.  
αὐτὰρ ἐπεὶ ῥ' ἡγερθεν ὀμηγερέες τε γέροντο,  
10 βῆ ῥ' ἔμμεν εἰς ἀγορήν, παλάμη δ' ἔχε χάλκεον ἔγχος,  
οὐκ οἶος, ἅμα τῷ γε δύω κύνες ἄργοι ἔποντο.  
θεσπεσίην δ' ἄρα τῷ γε χάριν κατέχευεν Ἀθήνη·  
τὸν δ' ἄρα πάντες λαοὶ ἐπερχόμενον θεύντο.  
ἔζητο δ' ἐν πατρὸς θώκῳ, εἰζαν δὲ γέροντες.  
15 τοῖσι δ' ἔπειθ' ἦρως Αἰγύπτιος ἦρχ' ἀγορεύειν,  
ὅς δὴ γήραϊ κυφὸς ἔην καὶ μυρία ἦδη.  
καὶ γὰρ τοῦ φίλος υἱὸς ἄμ' ἀντιθέω Ὀδυσσῆι  
Ἴλιον εἰς ἐύπωλον ἔβη κοίλῃς ἐνὶ νηυσίν,

6-8 = B 50-52 (αὐτὰρ δ), 442-444 (αὐτίκα). With the first verse, cf. also 110 (φοῖτα, κελύων), Ψ 39 (αὐτίκα, κέλευσαν). The verses are much more appropriate in the *Il.*, as Aristarchus thought.

7. Ἀχαιοὺς: see on α 90.

9 = θ 24, ω 421, η 790; cf. A 57 (οἱ δ' ἐπεὶ οὖν). — A general expression (ἡγερθεν) is here followed epexegetically (§ 1 ι) by one more precise and vivid. Cf. the 'assemble and meet together' of the Prayer Book; also 378, τ 223, υ 332, ψ 7, ω 237.

10. The first hemistich occurs also υ 146, the second α 104, where also the sent. is co-ord. instead of being participial (ἔχων). Cf. 14, and see on 20.

11-13 = ρ 62-64 (ἔγχος ἔχων· ἅμα κτλ., as also in υ 145).

11. See on α 331.

12. Cf. ζ 235 = ψ 162 (μέν), θ 18 f.; also η 41 f.

14. πατρὸς θώκῳ: i.e. the royal seat. Telemachus thus indicates his claim to the succession, and the elders rec-

ognize it by making way for him. Cf. α 387. — γέροντες: the heads of the noblest families, forming an advisory council to the king. The notion of age is no more prominent than in senator, or alderman.

15. The first two feet begin the verse also γ 415 and thrice in the *Il.*; the last two feet close the verse also four times in the *Od.*, and four times in the *Il.* These are the fixed elements in the formula.

16. μυρία ἦδη: of accumulated wisdom from long experience. Cf. 188, α 428, ἐμὲ δ' οὐ λάθην εἰδὼτα πολλά ι 281. The special contents of knowledge are a token of character and disposition. Cf. ἀθελμία, αἰσιμα, ἄρτια, ἥπια, φίλα κτλ. εἰδέναι.

17. καὶ γάρ: introduces the reason why Aegyptius spoke first. The assembly reminds him of Odysseus, who last summoned it, and so of the son who had left Ithaca with Odysseus. He hopes for tidings of both (30).

18. The first hemistich occurs also



- Ἄντιφος αἰχμητῆς· τὸν δ' ἄγριος ἔκτανε Κύκλωψ  
 20 ἐν σπῆϊ γλαφυρῷ, πύματον δ' ὠπλίσσατο δόρπον.  
 τρεῖς δέ οἱ ἄλλοι ἔσαν, καὶ ὁ μὲν μνηστῆρσιν ὁμίλειν,  
 Εὐρύνομος, δύο δ' αἰὲν ἔχον πατρώια ἔργα.  
 ἀλλ' οὐδ' ὥς τοῦ λήθεται ὀδυρόμενος καὶ ἀχεύων.  
 τοῦ ὃ γε δάκρυ χέων ἀγορήσατο καὶ μετέειπεν·  
 25 “κέκλυτε δὴ νῦν μευ, Ἰθακήσιοι, ὅττι κεν εἴπω.  
 οὔτε ποθ' ἡμετέρῃ ἀγορῇ γένετ' οὔτε θόωκος,  
 ἐξ οὗ Ὀδυσσεὺς διὸς ἔβη κοίλῃς ἐνὶ νηυσίν.  
 νῦν δὲ τίς ὧδ' ἡγείρε; τίνα χρεὶώ τόσον ἵκει  
 ἦ ἐ νέων ἀνδρῶν ἢ οἱ προγενέστεροί εἰσιν;  
 30 ἦέ τιν' ἀγγελίην στρατοῦ ἔκλυεν ἐρχομένοιο,

ξ 71 = π 576 = λ 169 (μαχοίμην),  
 E 551; the second also 27, σ 181.  
 See on α 210.

20. πύματον: const. with δόρπον. Cf.  
 δ 685, and πύματόν τε καὶ ὕστατον . .  
 | . . . ἐλοῖατο δαῖτ' ἐρατεινὴν υ 116 f.  
 The clause thus adds in parataxis  
 (§ 3 n) what we should subordinate  
 in Eng.: “when he got ready his last  
 meal” (the last which he made from  
 the companions of Odysseus, and with  
 eyesight still intact, i 344).

21. καὶ: introducing a more special  
 enumeration, where we look for a  
 rel. pron. in the part. gen., “one of  
 whom.”

22. Εὐρύνομος: mentioned as one  
 of the suitors also χ 242. — ἔχον: *had*  
*the care of, managed*. So δ 737. Cf.  
 α 67, ζ 183, η 68, and our ‘keep  
 house.’ — ἔργα: *works of husbandry*,  
 then the *fields and estates* which are  
 worked. Lat. *opus* and Eng. *work*  
 have similar transitions in meaning.

23. οὐδ' ὥς: i.e. though he had so  
 many other sons. — The second hemi-  
 stich occurs also δ 100, ξ 40, ι 612,  
 ρ 128.

24 = ω 425. — τοῦ: obj. gen. with  
 the phrase δάκρυ χέων. Cf. δ 819. —  
 The dat. which elsewhere precedes the  
 second hemistich is to be mentally  
 supplied, as after μετέειπεν η 155.

25 = 161, 229, ω 454. The first four  
 feet open the verse also ω 443.

26. ἡμετέρῃ: almost equiv. to ἡμῖν;  
*never have we had, etc.* — θόωκος: *session*,  
 viz. of the γέροντες (Βουλή). Cf. γ 127,  
 οἱ μὲν ἄρ' ἐς θῶκον πρόμολον (went forth)  
 ο 468.

28. ὧδε: *in this way*, i.e. as we are  
 here. See on α 182, and cf. ἡμεῖς  
 ἄθροοι ὧδε B 439. — τόσον: *so strongly*,  
 adv. like μάλιστα 41. See on α 124,  
 225.

29. οἷ = ἐκείνων οἷ, the rel. clause  
 taking the place of a προγενεστέρων.  
 See on δ 177, and cf. δ 740.

30–32. Cf. 42–44.

30. The first hemistich occurs also  
 α 408, π 13. — ἐρχομένοιο: *returning*,  
 the meaning of the simple verb also  
 in α 408. See on α 77, and cf. δ 381,  
 κ 267. The old man's longing for his  
 son makes it natural for him to speak  
 of the following (στρατοῦ) of Odys-



ἦν χ' ἡμῶν σάφα εἶποι, ὅτε πρότερός γε πύθοιτο;  
 ἥε τι δῆμιον ἄλλο πιφαύσκεται ἡδ' ἀγορεύει;  
 ἐσθλός μοι δοκεῖ εἶναι, ὀνήμενος. εἶθε οἱ αὐτῷ  
 Ζεὺς ἀγαθὸν τελέσειεν, ὅτι φρεσὶν ᾗσι μενοινᾷ."

- 35 ὧς φάτο, χαῖρε δὲ φήμη Ὀδυσσῆος φίλος υἱός,  
 οὐδ' ἄρ' ἔτι δὴν ἦστο, μενοίνησεν δ' ἀγορεύειν,  
 στῇ δὲ μέσῃ ἀγορῇ· σκῆπτρον δέ οἱ ἔμβαλε χειρὶ  
 κῆρυξ Πεισὶνήωρ πεπνυμένα μῆδεα εἰδώς.  
 πρῶτον ἔπειτα γέροντα καθαπτόμενος προσέειπεν·  
 40 "ὦ γέρον, οὐχ ἑκὰς οὗτος ἀνὴρ, τάχα δ' εἴσαι αὐτός,

seus rather than of Odysseus himself.

31. πύθοιτο: opt. by 'assimilation.' G. 235, 1; H. 919 a.

33. Asyndeton, where we might indicate by 'at any rate' our inability to decide between the various possibilities suggested. — ὀνήμενος: a blessed one, one on whom a blessing (ὄναιο) has fallen; 2 aor. partic. of ὀνίνημι, in parallel const. with ἐσθλός. The opposite is οὐλόμενος (ὄλοιω). See on δ 92.

34. ὅτι: whatever, sc. ἀγαθόν. Cf. 53a in the same phrase p 355, which occurs in the second pers. ζ 180, ο 111 (ὅπως, σῆσι), ε 221 (ὅτι), 264 (τί ταῦτα μετά).

Vs. 35-79. Telemachus complains to the assembly of the conduct of the suitors.

35. φήμη: omen, i.e. the propitious speech, referring to 33 f. The good wishes of Aegyptius, uttered in ignorance to whom they applied, are taken as inspired by a deity, and so of good omen. Such a speech addressed directly to Telemachus is called κληθών (σ 117).

36. οὐδ' ἄρ' ἔτι δὴν: opens the verse only here in Hom., but closes it thrice

in both *Il.* and *Od.* (296, 397, ρ 72). For ἔτι, see on α 203. — μενοίνησεν δέ: and the longing seized him; the reason for what precedes, in parataxis.

37. μέσῃ ἀγορῇ: the usual position for the speaker. The wounded Agamemnon spoke αὐτόθεν ἐξ ἔδρης, οὐδ' ἐν μέσσοισιν ἀναστάς T 77. — σκῆπτρον: here not the property of the prince, but public, kept by the heralds, and placed in the hands of the one who spoke in the assembly, as a token that he was for a time invested with a public office. Cf. Μενέλαος ἀνίστατο . . | . . ἐν δ' ἄρα κῆρυξ | χερσὶ σκῆπτρον ἔθηκε, σιωπήσας τε κέλευσεν | Ἀργείους Ψ 566 ff. As a badge of lasting public functions, a private sceptre was borne by kings (B 46), priests (A 15), prophets (Λ 91), judges (A 238), and heralds (H 277). — The second hemistich is used of the vagabond Irus σ 103, with comic effect.

38 = H 278 (Ἰδαῖος). See on 16.

39. The second hemistich occurs also ω 393. Cf. καθαπτόμενος ἐπέεσσιν β 240 (-νοι), γ 345, κ 70.

40. Cf. ἐγγὺς ἀνὴρ — οὐ δηθὰ ματεύσμεν ε 110. — οὗτος ἀνὴρ: sc. about whom you asked (28).

- ὅς λαὸν ἡγεῖρα· μάλιστα δέ μ' ἄλγος ἰκάνει.  
οὔτε τι ν' ἀγγελίην στρατοῦ ἐκλυον ἐρχομένοιοι,  
ἣν χ' ὑμῶν σάφα εἶπω, ὅτε πρότερός γε πυθοίμην,  
οὔτε τι δῆμιον ἄλλο πιφαύσκομαι οὐδ' ἀγορεύω,  
45 ἄλλ' ἐμὸν αὐτοῦ χρεῖος, ὃ μοι κακὰ ἔμπεσεν οἴκῳ  
δοιά· τὸ μὲν πατέρ' ἐσθλὸν ἀπώλεσα, ὅς ποτ' ἐν ὑμῶν  
τοῖσδεσσιν βασίλεια, πατήρ δ' ὥς ἡπιος ἦεν·  
νῦν δ' αὖ καὶ πολὺ μείζον, ὃ δὴ τάχα οἶκον ἅπαντα  
πάγχυ διαρραΐσει, βίοντον δ' ἀπὸ πάμπαν ὀλέσσει.  
50 μῆτέρι μοι μνηστῆρες ἐπέχραον οὐκ ἐβελούση,  
τῶν ἀνδρῶν φίλοι υἱες, οἳ ἐνθάδε γ' εἰσὶν ἄριστοι,  
οἳ πατρὸς μὲν ἐς οἶκον ἀπερρίγασι νέεσθαι

41. ὅς ἡγεῖρα: pointing perhaps to himself, though the first pers. of the verb reveals abruptly the secret, as the English cannot do.—The metre of the first hemistich is defective, and can only be justified by the assumption of a pause or rest (§ 41 p a).—**μάλιστα** . . . **ικάνει**: cf. 28. The hemistich occurs also Γ 97 (γάρ).

43. εἶπω: the subjv. in place of the opt. of 31 is hardly more than a metrical variation. To make it significant of the willingness of Telemachus to give what the opt. in the following clause shows to be not yet his to give, is too subtle for Homeric syntax.

45. αὐτοῦ: see on α 7.—**δ**: = *ἔτι*, quod, in that, because, here explicative. See on α 382. M. paraphrases: 'what I tell is my own case (which consists in the fact) that evil has fallen on my house.'

46. τὸ μὲν: as the first (evil), i.e. in the first place. Instead of τὸ δέ, we have νῦν δέ in 48. The complaint is the same as in α 242 ff.

47. τοῖσδεσσιν: these whom I see

here (§ 24 m).—**πατήρ ὥς**: this parental government of Odysseus is spoken of as exceptional. Cf. δ 687 ff., and his swineherd's words οὐ γὰρ ἔτ' ἄλλον | ἡπιον ὦδε ἀνακτα κичήσομαι, ὁππότε ἐπέλθω ξ 138 f.—The second hemistich occurs also 234 = ε 12, ο 152.

48. μείζον: sc. κακόν, the whole phrase in part. appos. to κακὰ δοιά (45 f.).—**δ**: rel. pron. referring to κακόν.

49. βίοντον: substance, really included in οἶκον. For the rarer meaning *life*, cf. α 287.

50. μῆτέρι μοι κτλ.: asyndeton, in explanatory appos. with μείζον (κακόν 48).—**ἐπέχραον**: 2d aor., beset, i.e. have long been besetting. Cf. ε 396 for the same tense of the simple verb (χραύω, χραφ-ω, χραύση E 138), meaning primarily *graze*, or *scratch*.

51. ἐνθάδε γε: in Ithaca, the home of the two leaders Antinous and Eurymachus, and of ten other suitors. See on α 246.

52. ἀπερρίγασι: "shrink with shuddering from," *dread*. The simple verb also is followed by the infin. in Ἀχι-



- Ἰκαρίου, ὥς κ' αὐτὸς ἐδνῶσαιτο θύγατρα,  
 δοίη δ', ᾧ κ' ἐθέλοι καὶ οἱ κεχαρισμένοι ἔλθαι.  
 55 οἱ δ' εἰς ἡμέτερον πωλεύμενοι ἤματα πάντα,  
 βοῦς ἱερεύοντες καὶ οἷς καὶ πίονας αἶγας  
 εἰλαπινάζουσιν πίνουσί τε αἶθοπα οἶνον  
 μασιδίως· τὰ δὲ πολλὰ κατάνεται. οὐ γὰρ ἔπ' ἀνὴρ,  
 οἶος Ὀδυσσεὺς ἔσκειν, ἀρὴν ἀπὸ οἴκου ἀμῦναι.  
 60 ἡμεῖς δ' οὐ νύ τι τοιοῖο ἀμνέμεν· ἥ καὶ ἔπειτα  
 λευγαλέοι τ' ἐσόμεσθα καὶ οὐ δεδαηκότες ἀλκήν.  
 ἦ τ' ἂν ἀμυναίμην, εἴ μοι δύνάμεις γε παρείη.  
 οὐ γὰρ ἔτ' ἀνσχετὰ ἔργα τετεύχεται, οὐδ' ἔτι καλῶς

λεὺς τούτῳ . . . | ἔργῳ ἀντιβολῆσαι  
 H 113 f.

53. Ἰκαρίου: cf. a 329. Ancient tradition about the home of this Icarus is contradictory. The best scholia argue from the ἐς οἶκον of 52, and from Athene's words to Telemachus in Sparta (o 16 f., cited on a 277), that he was an Ithacan. — ἐδνῶσαιτο: might give in betrothal, either by prescribing the gifts of the suitors, or by himself giving a dowry. See on a 277. For the mode of the verb, see on a 254.

54. καὶ οἱ: equiv. to καὶ κείνῳ ὅς κ' οἱ. G. 156; H. 1005; § 1 d. See on 226.

55-59 = ρ 534-538.

55. δέ: answers to the μέν of 52. The rel. const. is, however, changed to a declarative: but rather they, etc. — εἰς ἡμέτερον: cf. ἡμέτερόνδ' ἐλθόντες θ 39. Here the phrase contrasts with πατὴρ ἐς οἶκον 52, although the δέ throws into more prominence the actual authors of the outrage. — ἤματα πάντα: all the while. The formula sometimes means "all one's life long," and sometimes "forever." It

occurs twenty-one times in the *Od.*, and ten in the *Il.* See on δ 209.

56. δῖς: from δι-ας (§ 6 e).

57. εἰλαπινάζουσιν: see on a 226.

58. τὰ δέ κτλ.: summing up 56 f. — πολλά: pred., in great quantities. — ἔπι: i.e. ἐπεστι. Cf. δ 756.

59. ἔσκειν: for ἐσ-σκεν, from εἰμί (§ 36 f). — The first hemistich occurs also δ 689, τ 315, φ 94. With the second, cf. ἀρὴν ἐτάροισιν ἀμύναι M 334, Π 512 (-νων).

60. ἡμεῖς: of Telemachus only, we for I (H. 637). Cf. 55, 77, α 397. — τοιοῖοι: = οἷοι τε, such as, able, followed by the inf. only here. — καὶ ἔπειτα: even thereupon, i.e. in the sequel, as soon as I shall undertake to defend myself. See on a 65.

61. οὐ δεδαηκότες: amounts to an adj., ignorant of, a 'litotes' (§ 2 r).

62. ἦ τ(οι) ἄν: surely indeed I would, expressing some opposition to what precedes. So in ἀλλ' ἐγὼ οὐ πιθόμην, ἦ τ' ἂν πολὺ κέρδιον ἦεν i 228.

63. οὐκ ἔτι κτλ.: const. with ἀνσχετά, like οὐδ' ἔτι καλῶς. Unendurable at last are the deeds which are wrought, and shamefully at last, etc. καλῶς occurs



- οἶκος ἐμὸς διόλωλε. νεμεσσήθητε καὶ αὐτοί,  
 65 ἄλλους τ' αἰδέσθητε περικτίονας ἀνθρώπους,  
 οἱ περιναϊτάουσι· θεῶν δ' ὑποδείσατε μῆνιν,  
 μή τι μεταστρέψωσιν ἀγασσάμενοι κακὰ ἔργα.  
 λίσσομαι ἡμὲν Ζηνὸς Ὀλυμπίου ἡδὲ Θέμιστος,  
 ἢ τ' ἀνδρῶν ἀγορὰς ἡμὲν λύει ἡδὲ καθίζει·  
 70 σχέσθε, φίλοι, καί μ' οἶον ἐάσατε πένθει λυγρῇ  
 τεῖρεσθ', εἰ μή πού τι πατήρ ἐμὸς ἐσθλὸς Ὀδυσσεὺς  
 δυσμενέων κάκ' ἔρεξεν ἐκνήμιδας Ἀχαιοὺς,  
 τῶν μ' ἀποτινύμενοι κακὰ ῥέζετε δυσμένεοντες,

only here in Homer (§ 38 h). The adv. *καλά* is found only in the middle of the verse (as o 10), the adv. *καλόν* only with *αἰδεῖν* (as a 155).

64. *καὶ αὐτοί*: *yourselves also*, as I have just shown myself to be indignant; addressed not only to the suitors, but to all the Ithacans. Cf. 51, and see on 70.

65. Cf. οὐδ' αἰδέσθ' ἀμφιπερικτίονας; Callinus, Fr. 1. 2.

66. οἱ περιναϊτάουσι: this hemistich opens the verse also δ 177 (αἶ); in θ 551, ψ 136 it closes the verse. As an epexegetis of *περικτίονας*, it has here somewhat the effect of epanalepsis, or of an inverted *ἐπιπλοκή* (§ 2 p, g). Cf. *περιναϊέται ἀμφὶς ἔοντες* Ω 488.

67. μή τι μεταστρέψωσιν: *lest they bring some catastrophe upon you*. — κακὰ ἔργα: const. with the preceding partic. Cf. ὕβριν ἀγασσάμενος θυμολαγέα καὶ κακὰ ἔργα ψ 64.

68. Ζηνός: *by Zeus*. The simple gen. is partitive, like *γούνων* after *λίσσομαι* in κ 481, χ 337, ι 451, and like the gens. after *γουνάζομαι* λ 66, x 345. Usually this gen. is construed with *πρός* (λ 67), *ὑπέρ*, or a partic. *λαβών*, *ἐλάν*, or *ἀψάμενος*.

69. Assemblies are convened (*καθίζει*) to establish laws, which constitute *right* (*θέμις*), and dissolved (*λύει*) when right has been fixed. This is prob. the basis of the personification here and in *Zeus δὲ Θέμιστα κέλευσε θεοὺς ἀγορήνδε καλέσσαι* γ 4.

70. The same verse (closing with *κηδόμενοι περ*) is much more appropriately used by Priam x 416. — *σχέσθε, φίλοι*: the meaning required by the present context is *refrain, friends*, addressed in passion to Ithacans and suitors together, the former held guilty with the latter because of their indifference to the wrongs of Telemachus. See on 64, and cf. 79. — *οἶον*: *alone*, i.e. (in this adaptation of the verse), free from the din of the suitors.

71. εἰ μή πού τι: *unless forsooth somehow*; an ironical assumption of what is absurd. Cf. 47.

72. *δυσμενέων*: nom. partic., not gen. pl. of adj. as elsewhere in Homer. The only other form of the partic. in use occurs in the next verse and v 314. — *ἐκνήμιδας Ἀχαιοὺς*: i.e. the Ithacans in general. See on 402, a 90.

73. τῶν: i.e. *ὧν κακῶν*. The gen. expresses cause. For the emphatic

- τούτους ὀτρύνοντες. ἐμοὶ δέ κε κέρδιον εἶη  
 75 ὑμέας ἐσθέμεναι κειμήλιά τε πρόβασίν τε.  
 εἴ χ' ὑμεῖς γε φάγοιτε, τάχ' ἂν ποτε καὶ τίσις εἶη.  
 τόφρα γὰρ ἂν κατὰ ἄστν ποτιπνυσσοίμεθα μύθῳ  
 χρήματ' ἀπαιτίζοντες, ἕως κ' ἀπὸ πάντα δοθείη.  
 νῦν δέ μοι ἀπρήκτους ὀδύνας ἐμβάλλετε θυμῷ."  
 80 ὧς φάτο χωόμενος, ποτὶ δὲ σκῆπτρον βάλε γαίῃ  
 δάκρυ ἀναπρήσας· οἶκτος δ' ἔλε λαὸν ἅπαντα.

repetition in the verse, see on α 380. — The second hemistich occurs also ν 314.

74 f. **τούτους**: the suitors, to which ὑμέας of 75 stands in strong contrast. — The second hemistich occurs also ζ 410.

75. **κειμήλιά τε πρόβασίν τε**: stores and live stock (lit. lying things and that which walks), i.e. all my possessions. The abstract **πρόβασιν** for concrete **πρόβατα** occurs only here in Homer. See on *δηλικήν* 158.

76. **εἴ κε**: for the Homeric **κέ** in prot., see H. 900 a and b; GMT. 50, 2 n. 2 a and b; M. 313. — **τάχα ποτέ**: at some time before long. See on α 251. The people would have no excuse, such as their wooing now gave the suitors, for living at the expense of the prince, and would make up to him the cost of their entertainment in the usual way. Cf. *ἡμεῖς δ' αὖτε ἀγειρόμενοι κατὰ δῆμον* | *τισόμεθα* ν 14 f., also χ 55 ff., ψ 357 f.

77 f. **τόφρα, ἕως**: so long, until, temporal apod. and prot., for which, cf. *τόφρα, ὅφρα* 123 f. — With the second hemistich, cf. that of δ 647.

78. **ἕως**: dissyllabic (υ\_) only here. Elsewhere it is either pronounced as one syllable ('synizesis'), as in 148 and five other cases, or is written *elos* (ἥος) with transfer of quantity, as in δ 90, etc. (§ 4 i).

79. **νῦν δέ**: see on α 166. — **ἐμβάλλετε**: sc. ὑμεῖς, as in 76. They afflict him by their indifference to his wrongs and active sympathy with his persecutors. Cf. 74.

Vs. 80–128. Antinous replies by putting the blame on Penelope, and advises Telemachus to send his mother back to her father's house, to be given in marriage from there.

80. Cf. A 245, where Πηλεΐδης has the place of *χωόμενος*. — **ποτί**: an adv., not a prep. Between a prep. and a case governed by it can come only particles, enclitics, or attrib. gens. When other words intervene, the prep. is to be regarded as an adv., either closely united with the verb, forming with it a combination on which the case depends ("he threw down the sceptre on the ground"), or, more loosely, expressing in advance the relation between the act of the verb and the thing denoted by the case ("down he threw the sceptre on the ground"). Here *ποτί* is adv. with *βάλε*, and *γαίῃ* depends in locative sense on the idea thus produced.

81. **δάκρυ ἀναπρήσας**: bursting into tears, occurs also I 433. *πῆσαι* is used of blood sent gushing Π 350, of the wind puffing out a sail β 427, of making fire blaze out B 415, I 242.



- εὐθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν, οὐδέ τις ἔτλη  
 Τηλέμαχον μύθοισιν ἀμείψασθαι χαλεποῖσιν.  
 Ἀντίνοος δέ μιν οἶος ἀμειβόμενος προσέειπεν.  
 85 "Τηλέμαχ' ὑπαγόρη, μένος ἄσχετε, ποῖον ἔειπες  
 ἡμέας αἰσχύνων· ἐθέλοις δέ κε μῶμον ἀνάψαι.  
 σοὶ δ' οὐ τι μνηστήρες Ἀχαιῶν αἰτιοί εἰσιν,  
 ἀλλὰ φίλη μήτηρ, ἣ τοι πέρι κέρδεα οἶδεν.  
 ἦδη γὰρ τρίτον ἐστὶν ἔτος, τάχα δ' εἰσι τέταρτον,  
 90 ἐξ οὗ ἀτέμβει θυμὸν ἐνὶ στήθεσσι νῆσσι Ἀχαιῶν.  
 πάντας μὲν ῥ' ἔλπει καὶ ὑπίσχεται ἀνδρὶ ἐκάστω  
 ἀγγελίας προεῖσα, νόος δέ οἱ ἄλλα μενοινᾷ.

82. The first four feet occur also δ 285, the first hemistich five times in the *Od.* (as α 11), and twice in the *Il.* — ἄλλοι: with reference to an exception soon to be made (H. 704). — οὐδέ τις ἔτλη: and no one ventured, closes the verse after bucolic diaeresis also ξ 269, ρ 438, and six times in the *Il.* (as A 534). Cf. οὐδ' ἔρ' ἔτ' ἔτλη δ 716.

84 = θ 235 (Ἀλκίνοος). The second hemistich occurs also seven times in the *Od.*, and once in the *Il.*

85 = ρ 406. Cf. 303. — ὑπαγόρη: the word is virtually paraphrased by the second hemistich of α 385. — μένος ἄσχετε: of unrestrained might, furious, here in an ironical or unfavorable sense. The phrase occurs also γ 104, υ 19, meaning rather bold or fierce. — ποῖον εἶπες: always closes the verse. See on α 64.

86. μῶμον ἀνάψαι: (sc. ἐξ ἡμῶν) fasten shame upon us, equiv. to μῶμον ἡμῖν περιάπτειν (περιθεῖναι Schol.).

87. σοὶ: in thy case, i.e. in that of which thou complainest. Cf. οὐ τί μοι αἴτιη ἐσσι, θεοὶ νύ μοι αἰτιοί εἰσιν Γ 164. — μνηστήρες Ἀχαιῶν: this descrip-

tive phrase takes the place of ἡμεῖς, as though the speaker were not included. Cf. 90, 106, 111, 115, 128 with 86, 95, 103, 127.

88. πέρι: exceedingly, surpassingly, adv. with οἶδεν (§ 37 c). Cf. 116.

89. ἐστίν: it is, of time elapsed, and so equiv. to a perf. tense. So ἡμῖν δ' εἰνατός ἐστι περιτροπέων ἐνιαυτός B 295. The impf. in such a case is of course equiv. to a plpf., as in ἀλλ' ὅτε δὴ ῥ' ἐνιαυτὸς ἔην κ 469. — εἰσι: will go, will be gone, the simple verb denoting departure, as in 367. The fourth year was already well along according to 107 (= τ 152, ω 142). The wooing of the suitors had begun therefore in the seventh year of Odysseus' wanderings.

90. ἀτέμβει: sc. Penelope.

91 f. = ν 380 f.

91. ἔλπει: only here in this act. form and causal sense.

92. The second hemistich occurs also σ 283 (μενοίνα).

93-110. Cf. τ 137-156, where Penelope tells the story of her craft to the disguised Odysseus, and ω 128-146, where the shade of one of the



- ἡ δὲ δόλον τόνδ' ἄλλον ἐνὶ φρεσὶ μερμήριζεν·  
στησαμένη μέγαν ἰστὸν ἐνὶ μεγάροισιν ὕφαινε,  
95 λεπτόν καὶ περίμετρον· ἄφαρ δ' ἡμῶν μετέειπεν·  
'κούροι ἐμοὶ μνηστῆρες, ἐπεὶ θάνε διὸς Ὀδυσσεύς,  
μῖμνετ' ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὃ κε φᾶρος  
ἐκτελέσω, μή μοι μεταμῶνια νήματ' ὀληται,  
Δαέρτῃ ἥρωι ταφήμιον, εἰς ὅτε κέν μιν  
100 μοῦρ' ὀλοή καθέλῃσι τανηλεγέος θανάτοιο,  
μή τίς μοι κατὰ δῆμον Ἀχαιῶδων νεμεσήσῃ,  
αἶ κεν ἄτερ σπείρου κῆται πολλὰ κτεατίσσας.'

slain suitors tells it to the shade of Agamemnon. The passage in τ seems to be the oldest form of the story.

93. ἄλλον: see on α 128.

94. ἰστόν: the loom of Homeric times was prob. an upright frame-work, consisting of two perpendicular posts united at the top by a cross-bar. From this last the threads of the warp were hung. The odd threads were fastened to one cross-stick below, and the even threads to another. These round cross-sticks are the *καρόνες* (cf. Ψ 760 ff.). In weaving, now one and now the other cross-stick was drawn forward with one hand toward the breast of the weaver, while with the other hand the woof-thread, by means of the *κερκίς*, or shuttle, was cast back and forth through the opening thus made between the threads of the warp. The weaver passed back and forth in front of the loom (*ἰστὸν ἐποίχεσθαι* ε 62). To hang the warp-threads in position on the frame is *ἰστὸν στήσασθαι*, though elsewhere the phrase means *set up the mast*. — ἐνὶ μεγάροισιν: for a more specific term, cf. *ὑπερωΐφ ἰστὸν ὑφαίνει* ο 517. — ὕφαινε: must here find its

obj. in *ἰστὸν* (cf. 104). In τ 139, it has more naturally *φᾶρος* as obj.

96. ἐμοί: possessive pron., as in γ 475. — For the second hemistich, see on α 306.

97. ἐπειγόμενοι: concessive. — τὸν ἐμὸν γάμον: "this marriage you propose for me," obj. of *ἐπειγόμενοι*. — εἰς ὃ κε: *until*, cf. *εἰς ὅτε κεν* 99. For the mode following both, see on α 41.

98. μεταμῶνια: pred., with *ὀληται*, *come uselessly to naught*, as would be the case if she married and left the web unfinished.

99. ταφήμιον: appos. to *φᾶρος* (97). — εἰς ὅτε κεν: = *εἰς τότε ὅταν*, for *what time*, "against the time when." Here ὅτε still remains a neut. pron., as the εἰς ὃ κε of 97 shows.

101. μή κτλ.: not parallel with the μή of 98, which introduces a parenthesis, but carrying out the thought implied in *ταφήμιον* 99. — Ἀχαιῶδων: const. with *τίς*.

102. κῆται: subjv., in prose *κείται*, of the body lying dead, as in *κείται Πάτροκλος* ζ 20. Cf. *ὅς ἐν νοῦσφ κῆται* ε 395. — κτεατίσσας: concessive. Cf. *καὶ πολλῶν ὄντων ἱματίων αἰτούσιν* (sc.

- ὥς ἔφαθ', ἡμῖν δ' αὖτ' ἐπεπείθετο θυμὸς ἀγῆνωρ.  
 ἔνθα καὶ ἡματιή μὲν ὑφαίνεσκεν μέγαν ἱστόν,  
 105 νύκτας δ' ἀλλύεσκεν, ἐπεὶ δαΐδας παραθεῖτο.  
 ὥς τρίετες μὲν ἔληθε δόλῳ καὶ ἔπειθεν Ἀχαιοὺς·  
 ἀλλ' ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπήλυθον ὦραι,  
 καὶ τότε δὴ τις ἔειπε γυναικῶν, ἥ σάφα ᾗδῃ,  
 καὶ τήν γ' ἀλλύουσιν ἐφεύρομεν ἀγλαὸν ἱστόν.  
 110 ὥς τὸ μὲν ἐξετέλεσσε καὶ οὐκ ἐθέλουσ', ὑπ' ἀνάγκης·  
 σοὶ δ' ὦδε μνηστῆρες ὑποκρίνονται, ἔν' εἰδῆς  
 αὐτὸς σῶ θυμῷ, εἰδῶσι δὲ πάντες Ἀχαιοί.  
 μητέρα σὴν ἀπόπεμψον, ἄνωχθι δέ μιν γαμέεσθαι  
 τῷ, ὅτεώ τε πατὴρ κέλεται καὶ ἀνδάνει αὐτῇ.  
 115 εἰ δ' ἔτ' ἀνιῇσει γε πολὺν χρόνον νῆας Ἀχαιῶν,  
 τὰ φρονέουσ' ἀνὰ θυμόν, ὃ οἱ περὶ δῶκεν Ἀθήνη

ἡμῖν) οὐδὲν ἔδοσαν εἰς τὴν ταφήν Lysias *contra* Erat. 18.

103 = κ 466, μ 28. The last dipody closes the verse fourteen times in the *Od.*, and nine in the *Il.*

104. καί: also, i.e. actually, as she had said. — ἡματιή: see on α 443.

105. ἀλλύεσκεν: from ἀναλύω. — παραθεῖτο: opt. with ἐπεὶ in an iterative sense. See on α 101.

106. ἔληθε δόλῳ καὶ ἔπειθεν: craftily eluded and persuaded.

107. ἐπήλυθον ὦραι: the seasons came on with the coming of spring, and went off with the closing year.

108. καὶ τότε δὴ: (and) then indeed, very close paratactical union of temporal apod. with its prot. (§ 3 ο). — γυναικῶν τις: one of the female slaves of Penelope, in league with the suitors (τ 154 f.).

110. τὸ μὲν: sc. φᾶρος (97), or ἔργον.

111. ὑποκρίνονται: Ionic for ἀποκρίνονται.

114. ὅτεω: Attic ὅτω or ὅτιναι, sc. γαμέεσθαι. From the pron. is to be taken also a subj. for ἀνδάνει, i.e. ὅστις. See on 54. The mode in this subord. sent., following an expression implying futurity, would more regularly be subjv. G. 233 n. 1; GMT. 62 n. 1.

115. ἀνιῇσει (ἀνιδῶ): shall vex, by her delays. Cf. the intr. ἀσχαλῶσι α 304. The idea is here emphatically contrasted by γέ with γαμέεσθαι (113). — The apod. is not brought out till 123, and then irregularly, so that this prot. is virtually repeated in 124 f. The digression in the rel. sent. 119 f. is closed by the dem. sent. 121, and the adversative ἀτὰρ μὲν τοῦτο (122) carries the mind back to the main thought of 115.

116. The first hemistich (with φρονέοντ' for φρονέουσ') occurs also B 36, ε 4. For a frequent abridgment of the formula, cf. α 118. The second hemistich is apparently a variation on περί γάρ σφισι δῶκεν Ἀθήνη η 110.



- ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλὰς  
 κέρδεά θ', οἳ οὐ πώ τιν' ἀκούομεν οὐδὲ παλαιῶν,  
 τῶν, αἱ πάρος ἦσαν ἐυπλοκαμίδες Ἀχαιαί,  
 120 Τυρώ τ' Ἀλκμήνη τε ἐυστέφανός τε Μυκῆνη·  
 τῶν οὐ τις ὁμοῖα νοήματα Πηνελοπείη  
 ᾗδῃ· ἀτὰρ μὲν τοῦτό γ' ἐναΐσιμον οὐκ ἐνόησεν.  
 τόφρα γὰρ οὖν βίοτόν τε τεὸν καὶ κτήματ' ἔδονται,  
 ὄφρα κε κείνῃ τοῦτον ἔχῃ νόον, ὃν τινά οἱ νῦν  
 125 ἐν στήθεσσι τιθεῖσι θεοί· μέγα μὲν κλέος αὐτῇ  
 ποιεῖτ', αὐτὰρ σοί γε ποθὴν πολέος βιότοιο.

—δ': for *ὅτι*, in that, namely that, as in τὰ φρονέων, ὃ μοι οὐ τι θεοὶ γόνον ἐξετέλειον | ἐξ ἑμεῦ I 493 f. See on 45.

117 = η 111. —φρένας ἐσθλὰς: sound sense, good taste, as in λ 367 f., where it contrasts with μορφὴ ἐπέων, and μῦθον. The acc. is parallel to the obj. inf. ἐπίστασθαι, as in ὁδὸς νίκην Αἴαντι καὶ ἀγλαδὸν εὖχος ἀρέσθαι H 203.

118. τινά: subj. of an ἐπίστασθαι to be supplied. —ἀκούομεν: for the tense, see on α 298.

119. τῶν αἱ κτλ.: amplifies παλαιῶν. —ἦσαν: lived, cf. ἐόντος living α 289. —ἐυπλοκαμίδες Ἀχαιαί: appos. to the rel. αἱ, instead of agreeing with τῶν. See on α 23, 70, and cf. γ 407 f., δ 11, η 94, λ 123. The Homeric tendency to apposition and parataxis, as well as the natural caesural pause, forbid considering the words as pred. to ἦσαν.

120. Τυρώ: ancestress of Jason and Nestor. Cf. λ 235-259. —Ἀλκμήνη: mother of Heracles. Cf. λ 266 ff. —Μυκῆνη: daughter of Inachus, heroine of the city bearing her name. —ἐυστέφανος: the στεφάνη was a tall diadem of metal rather than a fillet or headband. A city, too, was 'crowned with towers.' These are thought of

as a head-covering in οἶον ὅτε Τροίης λύομεν λιπαρὰ κρήδεμνα ν 388.

121. Πηνελοπείη: equiv. to νοήμασι Πηνελοπείης, the possessor for the qualities possessed. Cf. δ 279, οὐ μὲν σοὶ ποτε ἴσον ἔχω γέρας A 163. H. 773 b. The English uses the same condensation.

122 = η 299 (ξεῖν' ἢ τοι μὲν). —ἀτὰρ μὲν (Attic μήν): but really, introducing a qualification of the praise given Penelope. —ἐναΐσιμον: pred. to τοῦτο, this is not . . . which, etc. H. 618.

123. ἔδονται: the subj. is a pron. referring to the victims of Penelope's deceit, the νῆας Ἀχαιῶν of 115, or the μνηστῆρες of 111. The third person is not well adapted to this context.

124. ὃν τινα: whatsoever it is which.

125. τιθεῖσι: Attic τιθέασι (§ 34 a). —αὐτῇ: the intensive pron. serves alone as reflexive without a pers. pron. expressed. So in 128. —For the contrast between personal success and detriment to others, cf. τῷ μὲν κλέος, ἄμμι δὲ πένθος Δ 197.

126. ποιεῖται: mid., with a pron. referring to Penelope as subj. —ποθὴν: longing for something lost, hence loss. —πολέος: Attic πολλοῦ, § 20 f.



ἡμεῖς δ' οὐτ' ἐπὶ ἔργα πάρος γ' ἔμεν οὔτε πη ἄλλη,  
πρίν γ' αὐτὴν γήμασθαι Ἀχαιῶν ᾧ κ' ἐθέλησιν."

τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδα·

- 130 "Ἀντίνο', οὐ πως ἔστι δόμων ἀέκουσαν ἀπῶσαι,  
ἧ μ' ἔτεχ', ἧ μ' ἔθρεψε· πατὴρ δ' ἐμὸς ἄλλοθι γαίης,  
ζῶει ὃ γ' ἧ τέθνηκε· κακὸν δέ με πόλλ' ἀποτύνειν  
Ἰκαρίῳ, αἶ κ' αὐτὸς ἐκὼν ἀπὸ μητέρα πέμψω.  
ἐκ γὰρ τοῦ πατρὸς κακὰ πείσομαι, ἄλλα δέ δαίμων  
135 δώσει, ἐπεὶ μήτηρ στυγερὰς ἀρήσεται ἔρινυς  
οἴκου ἀπερχομένη· νέμεσις δέ μοι ἐξ ἀνθρώπων  
ἔσσεται· ὥς οὐ τοῦτον ἐγὼ ποτε μῦθον ἐνύψω.

127 = σ 288. — ἔργα: as in 22, 252.  
Cf. ἐπὶ σφέτερά α 274. — ἄλλη πη: cf.  
μετ' ἄλλας 206.

128 = σ 289 (γέ σε, ὅστις ἄριστος).  
— αὐτήν: she for her part, intensive  
contrast with ἡμεῖς 127. — Ἀχαιῶν:  
const. with ᾧ, which depends on γή-  
μασθαι understood. Cf. 114. — The last  
dipody closes the verse also φ 280,  
where the dat. after δώσει κρατος is  
simpler.

Vs. 129-145. *Telemachus refuses to  
send away his mother, and calls on the  
suitors themselves to depart, under pain  
of punishment from Zeus.*

131 ff. ἧ, ἧ: the 'anaphora' height-  
ens the emphasis of filial obligation  
as the main reason for not dismissing  
his mother. Then follows a reason  
drawn from the uncertainty as to his  
father's fate, and lastly (κακὸν δέ)  
one based on the probable evil conse-  
quences to himself. — ἄλλοθι γαίης:  
see on α 425.

132. ζῶει ὃ γ' ἧ τέθνηκε: an indir.  
double question, depending on an οὐκ  
οἶδα to be supplied. Cf. δ 110, 837,  
λ 464, and see on α 175. The strongly  
resumptive ὃ γε is common in dis-

junctive sents. M. 257, 2. — πόλλ'  
ἀποτύνειν: pay a heavy penalty.

133. αὐτὸς ἐκὼν: of my own accord,  
arbitrarily, in contrast with ἀέκουσαν  
130. Cf. δ 649, αὐτὸς γὰρ ἐκὼν μεθέ-  
κεν ἐλαύνειν Ψ 434.

134. γάρ: introduces still another  
reason for 130. — τοῦ πατρὸς: that  
father of mine, the possibility of whose  
return has just been implied in 132.  
There is the same use of the pron. in  
πρῶτόν κεν τοῦ πατρὸς ἐλοίμεθα νόστι-  
μον ἡμαρ π 149. — δαίμων: deity con-  
sidered more as a vague and gener-  
ally hostile power known by its work-  
ings (cf. ε 396, κ 64); θεός is more  
the personal god whom men praise  
and admire. The distinction is clearer  
in the adjs. δαιμόνιος and θεῖος.

135. ἀρήσεται: from ἀράσμαι. —  
ἔρινυς: the furies are not yet re-  
stricted in Homer to the avenging of  
bloodshed, but punish every crime  
against the family and society. Cf.  
τῷ δ' ἄλγεα κάλλιπ' ὀπίσσω | πολλὰ  
μάλ', ὅσσα τε μητρὸς ἔρινυες ἐκτελέουσιν  
λ 279 f., of Oedipus and Iocasta.

137. ὥς: so strong are my reasons,  
therefore, summing up the preceding

- ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν,  
 ἔξιτέ μοι μεγάρων, ἄλλας δ' ἀλεγύνετε δαίτας  
 140 ὑμὰ κτήματ' ἔδοντες ἀμειβόμενοι κατὰ οἴκους.  
 εἰ δ' ὕμιν δοκέει τόδε λωίτερον καὶ ἄμεινον  
 ἔμμεναι, ἀνδρὸς ἐνὸς βίοντον νήποινον ὀλέσθαι,  
 κείρετ'. ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἑόντας,  
 αἷ κέ ποθι Ζεὺς δῶσι παλύντιτα ἔργα γενέσθαι.  
 145 νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὀλοισθε."  
 ὣς φάτο Τηλέμαχος, τῷ δ' αἰετὼ εὐρύοπα Ζεὺς  
 ὑψόθεν ἐκ κορυφῆς ὄρεος προέηκε πέτεσθαι.  
 τῷ δ' ἔως μὲν ῥ' ἐπέτοντο μετὰ πνοιῆς ἀνέμοιο  
 πλησίω ἀλλήλοισι τιταινομένω πτερύγεσσιν.  
 150 ἀλλ' ὅτε δὴ μέσσην ἀγορὴν πολύφημον ἰκέσθην,  
 ἔνθ' ἐπιδινηθέντε τιναξάσθην πτερὰ πυκνά,

considerations. Cf. δ 93, ι 34, λ 427, and οὔτως οὐ πάντεσσι θεοὶ χαρίεντα διδοῦσιν θ 167. — μῦθον: implied in ἀπῶσαι 130.

138. ὑμέτερος αὐτῶν: see on α 7. — νεμεσίζεται: Antinous had recognized the wrong done to Telemachus (87, 126), but had tried to shift the blame therefor.

139-145. See on α 374-380.

Vs. 146-176. An omen afforded by two eagles is interpreted by Halitherses to portend the speedy return of Odysseus and the death of the suitors.

146. τῷ: for him, i.e. as if to assure an answer to his prayer ὀλοισθε 145. Cf. 152. — εὐρύοπα Ζεὺς: juv-voiced (ὄψ, vox) Zeus. The nom. occurs thus at the close of the verse sixteen times in Hom., and the acc. εὐρύοπα Ζῆν thrice in the *Il.*

148. ἔως μὲν: (for) a while indeed, with dem. force, like τέως ω 162, or τὸ πρὶν γ 265. For its scansion, see on 78. Cf. δ δ' ὕφρα μὲν εἰλίποδας

βοῦς | βόσκ' ἐν Περκάτῃ O 547 f. — μετὰ πνοιῆς ἀνέμοιο: i.e. borne along on the wind, as in the same hemistich ψ 367, of the flowing mane of racing horses. Elsewhere we have ἄμα, as in α 98, where the meaning is rather abreast of, as swift as the wind, and so Nauck corrects here. See on 151.

149. The first hemistich occurs also in ψ 732 (πλησίοι), and with ἀλλήλων ε 71, ζ 245 = 249. — τιταινομένων: spreading, as in τανυσίπτερος the epithet of birds ε 65.

150. μέσσην ἀγορὴν: i.e. to the space over the centre, as in 154 through that over the houses of the city. — πολύφημον: the same epithet is used of a bard χ 376.

151. ἐπιδινηθέντε . . . πυκνά: they circled about and began to flap their wings rapidly, in contrast to the slow sweep described in 149 f. Cf. περὶ πτερὰ πυκνά βαλόντες Δ 454, of birds of prey, and see on α 443.



- ἐς δ' ιδέτην πάντων κεφαλὰς, ὅσσοντο δ' ὄλεθρον·  
 δρυψαμένω δ' ὀνύχεσσι παρειὰς ἀμφί τε δειρὰς  
 δεξιῶ ἥϊξαν διὰ τ' οἰκία καὶ πόλιν αὐτῶν.  
 155 θάμβησαν δ' ὄρνιθας, ἐπεὶ ἴδον ὀφθαλμοῖσιν·  
 ὥρμηναν δ' ἀνὰ θυμόν, ἃ περ τελέεσθαι ἔμελλον.  
 τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἀλιθέρης  
 Μαστοριδῆς· ὁ γὰρ οἶος ὀμηλικήν ἐκέκαστο  
 ὄρνιθας γνῶναι καὶ ἐναίσιμα μυθήσασθαι·  
 160 ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν

152. *ιδέτην, ὅσσοντο*: aor. of the turning of the eyes, impf. of the gaze.  
 — *ὄλεθρον*: cognate acc., 'and destruction was in their gaze.' Cf. *κάκ' ὀσσόμενος* A 105.

153. *δρυψαμένω*: the mid. has reciprocal force. — *ἀμφί*: on both sides, all around; best taken as adv., adding vividness to *δειρὰς*, the second obj. of the partic. So in *κνήμας τε ἰδὲ λόφον ἀμφί τε μηρούς* K 573.

154. *δεξιῶ*: see on α 443; toward the east in this case, since the Greeks, in taking auguries from the flight of birds, turned the face toward Olympus in the north, the abode of the gods. Cf. M 239 f. Flight of birds on the right was a favorable omen. — *αὐτῶν*: of the Ithacans themselves, contrasted in this case with their dwellings. See on α 109.

155. Cf. γ 373. The second hemistich occurs also κ 414, and (in the 2d or 3d pers. sing.) λ 615, ψ 92, x 236.

156. A slight variation on B 36 (*τὰ φρονέοντ', ἃ ῥ' οὐ*). The first hemistich occurs also φ 137 (*-νεν*). — *ἔμελλον*: a pl. verb is used in Homer with neut. pl. subj. oftener than in Attic (§ 3 j).

157. *τοῖσι . . . μετέειπε*: the fixed formula where one speaker follows

another, as in 409, γ 330, eleven times in the *Od.*, and eight in the *Il.* Contrast *τοῖσι δὲ μύθων ἥρχε* α 28. The thought is resumed and reiterated by 160.

158. *οἶος*: emphasizes the superlative implied in *ἐκέκαστο*, "was altogether the best"; cf. Lat. *unus* with the sup., and the idiom *eis ἀνὴρ*. H. 652 b. — *ὀμηλικήν*: an abstract collective for *ὀμηλικας* or *συνηλικιώτας*, fellows, comrades. It sometimes refers to a single person, as γ 49, ζ 23. — The second hemistich occurs also N 431.

159. *γνῶναι, μυθήσασθαι*: the notion of purpose in the inf. (as in *πέτεσθαι* 147) has here passed into that of mere reference. M. 231. For the skill implied in *γνῶναι*, cf. 181 f., *οὐ τοι ἄνευ θεοῦ ἔπατο δεξιὸς ὄρνις* ο 531. — *ἐναίσιμα* κτλ.: sc. *σήματα*, declare the meaning of ominous signs. Cf. *ἐναίσιμα σήματα φαίνων* B 353, *μυθήσασθαι* | *μῆνιν Ἀπόλλωνος* A 74 f.

160. This formula occurs entire sixteen times in Homer. It here resumes and repeats 157. The second hemistich occurs also six times. See on 24 (App.). — *ἐὺ φρονέων*: includes kindness and wisdom. Cf. *ἦσί τ' ἐὺ φρονέησι, καὶ ἀνδράσι νείκεα λύει* η 74.



- “κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἴπω·  
 μνηστῆρσιν δὲ μάλιστα πιφανσκόμενος τάδε εἶρω·  
 τοῖσιν γὰρ μέγα πῆμα κυλίνδεται· οὐ γὰρ Ὀδυσσεὺς  
 δὴν ἀπάνευθε φίλων ὦν ἔσσεται, ἀλλὰ που ἦδη  
 165 ἐγγὺς ἐὼν τοῖσδεσσι φόνον καὶ κῆρα φυτεύει  
 πάντεσσιν· πολέσιν δὲ καὶ ἄλλοισιν κακὸν ἔσται,  
 οἳ νεμόμεσθ’ Ἰθάκην ἐνδείελον. ἀλλὰ πολὺ πρὶν  
 φραζόμεσθ’, ὥς κεν καταπαύσομεν· οἳ δὲ καὶ αὐτοὶ  
 πανέσθων· καὶ γάρ σφιν ἄφαρ τόδε λωῖόν ἐστιν.  
 170 οὐ γὰρ ἀπείρητος μαντεύομαι, ἀλλ’ ἐν εἰδῶς·  
 καὶ γὰρ κείνῳ φημὶ τελευτηθῆναι ἅπαντα,  
 ὥς οἱ ἐμυθεόμην, ὅτε Ἴλιον εἰσανέβαινον  
 Ἀργεῖοι, μετὰ δέ σφιν ἔβη πολύμητις Ὀδυσσεύς.

162. *εἶρω*: the pres. is found only here and λ 137, ν 7; elsewhere the fut. *ἐρέω*.

163. *πῆμα κυλίνδεται*: the metaphor is that of a billow, as in λ 347. Cf. *πῆμα θεὸς Δαναοῖσι κυλίνδει* P 688. — The last dipody completes the verse also ω 443, following the first four feet of 161.

165. *ἐγγὺς ἐὼν*: according to the present chronology of the poem, Odysseus remains yet nine days on Ogygia. The prophecy, however, not only here but in 171, 176, implies that he is close at hand, in space as well as in time. — *τοῖσδεσσι*: not so general as in 47, but only of the suitors. — The last hemistich occurs also ρ 82. Cf. *φόνον καὶ κῆρα φέροντες* δ 273.

166. *πολέσιν ἄλλοισιν*: the relatives of the slain suitors, who make war on Odysseus. Cf. ω 413–548.

167. *ἐνδείελον*: an epithet of Ithaca six times in the *Od.* The second part is thought to be = *δέελος* = *δῆλος*, and the compound then means *easily*

*seen, conspicuous* from afar. This is hardly deserved by the historical Ithaca. — *πολὺ πρὶν*: *far sooner*, i.e. before the predicted calamity comes and it is too late. So in ἀλλὰ πολὺ πρὶν | φράζου κτλ. ι 250 f.

168. *καταπαύσομεν*: subjv., sc. *μνηστήρας*. Halitherses separates the suitors from the Ithacans more definitely than Telemachus in 40–79.

170. *ἀπείρητος*: *without experience*.

171. *καὶ γάρ*: repeating the *καὶ γάρ* of 169, and introducing a special instead of the general reason for the inv. *πανέσθων*. V. 170 is then parenthetical. — *κείνῳ*: *in that one's case*. — *τελευτηθῆναι*: *have been fulfilled*, although the last act in the drama was still to come.

172. *ὅτε Ἴλιον*: the hiatus indicates the former presence of *ε*. — *Ἴλιον εἰσανέβαινον*: equiv. to *εἰς Ἴλιον ἀνέβαινον*, as in σ 252 = τ 125. See on α 210.

173. The second hemistich occurs also A 311.

φῆν κακὰ πολλὰ παθόντ', ὀλέσαντ' ἄπο πάντας ἐταίρους  
 175 ἄγνωστον πάντεσσιν ἔεικοστῷ ἐνιαυτῷ  
 οἴκαδ' ἐλεύσεσθαι· τὰ δὲ δὴ νῦν πάντα τελεῖται."  
 τὸν δ' αὖτ' Εὐρύμαχος Πολύβου πάϊς ἀντίον ἦ᾽δα·  
 "ὦ γέρον, εἰ δ' ἄγε νῦν μαντεύεο σοῖσι τέκεσσιν  
 οἴκαδ' ἰὼν, μή πού τι κακὸν πάσχωσιν ὀπίσσω·  
 180 ταῦτα δ' ἐγὼ σέο πολλὸν ἀμείνων μαντεύεσθαι.  
 ὄρνιθες δέ τε πολλοὶ ὑπ' αὐγὰς ἡελίοιο  
 φοιτῶσ', οὐδέ τε πάντες ἐναίσιοι· αὐτὰρ Ὀδυσσεὺς  
 ὤλετο τῇλ', ὥς καὶ σὺ καταφθίσθαι σὺν ἐκείνῳ

174. The second hemistich is easily adapted from ὀλέσας κτλ. i 534, λ 114 = μ 141, ν 340.

175. ἄγνωστον πάντεσσιν: either because he had changed during the long absence, a conception which seems to underlie ν 188 ff., or because disguised, ν 397 ff. — The second hemistich occurs also ρ 327.

176. The first hemistich occurs also λ 432, ν 132, ψ 72. The second occurs also ε 302, ν 178, after the masc. caesura; after the fem. caesura the δέ is omitted, as in σ 271 = β 330 = ζ 48.

Vs. 177–223. *Eurymachus rejects the prophecy of Halitherses with scornful threats, and renews his demand that Telemachus send Penelope back to her father. Telemachus asks a ship for a voyage to Pylus and Sparta in quest of Odysseus.*

177 = α 399.

178. εἰ δ' ἄγε: see on α 271. This hortatory formula follows a voc. at the beginning of an address also in χ 391, ρ 685; δέ often occurs after vocs. and in lively questions. Cf. γ 247, ξείνε, σὺ δ' ὦκ' ἐμέθεν ξυνίει ἔπος ζ 289. — μαντεύεο: do thy prophesying, play the prophet.

179. οἴκαδ' ἰὼν: opens the verse also A 179.

180. ταῦτα μαντεύεσθαι: serve as prophet in these matters, viz., affairs of public interest. Const. the inf. with ἀμείνων. The spondaic verse-close is effected with this inf. also in ν 380, A 107, as often with μνησασθαι (159). — πολλὸν ἀμείνων: elsewhere closes the verse, five times in the *Il.*, as Z 479.

181 f. ὄρνιθες δέ τε: the thought is adversative to what precedes. Eurymachus would not depend on the flight of birds for his knowledge of the future. The τέ co-ordinates this adversative thought with one which is in turn adversative to it, οὐδέ τε κτλ. We can render *but though . . . yet still, etc.* See on δ 608. — ὑπ' αὐγὰς: along under, implying extent as well as motion. The hemistich occurs also λ 498, 619, ο 349.

182. φοιτῶσι: flit about, fly to and fro, of irregular flight that could not easily be interpreted from its direction.

183 f. πῆλε: the contradiction of ἐγγύς (165). — ὥς ὥφελες: as thou oughtest, i.e. "so surely as I wish that thou hadst." See on α 47. The sin-



- ὠφελές· οὐκ ἂν τόσσα θεοπροπέων ἀγόρευες,  
 185 οὐδέ κε Τηλέμαχον κεχολωμένον ὦδ' ἀνιείης,  
 σῶ οἰκῷ δῶρον ποτιδέγμενος, αἶ κε πόρρησιν.  
 ἀλλ' ἔκ τοι ἔρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
 αἶ κε νεώτερον ἄνδρα παλαιά τε πολλά τε εἰδὼς  
 παρφάμενος ἐπέεσσιν ἐποτρύνῃς χαλεπαίνειν,  
 190 αὐτῷ μὲν οἱ πρῶτον ἀνιηρέστερον ἔσται,  
 [πρῆξαι δ' ἔμπης οὐ τι δυνήσεται εἵνεκα τῶνδε·]  
 σοὶ δέ, γέρον, θωὴν ἐπιθήσομεν, ἣν κ' ἐνὶ θυμῷ  
 τίνων ἀσχάλλῃς· χαλεπὸν δέ τοι ἔσσεται ἄλγος.  
 Τηλεμάχῳ δ' ἐν πᾶσιν ἐγὼν ὑποθήσομαι αὐτός·

cerity of the wish is made to emphasize the certainty of a fact. Vice versa in ι 523 ff., ρ 251 ff. See on α 217 (where, however, ὥς is particle of wishing, not, as here, rel. adv.), and cf. ο 156 ff.—καταφθίσθαι: 2 aor. without variable vowel (§ 35).

184. οὐκ ἂν ἀγόρευες: thou wouldst not be publishing, impf., sc. τῷ in that case, assuming the fulfilment of the preceding wish as protasis.—θεοπροπέων: the word occurs only in this hemistich with ἀγορεύειν, here and A 109, B 322.

185. οὐδέ κε ἀνιείης: and thou wouldst not be thus goading on, opt. for past tense of indic. as in previous verse. See on α 236.

186. σῶ οἰκῷ: for thy house, i.e. to increase thy substance, thine estate.—αἶ κε πόρρησιν: if perchance he may give thee one, expands ποτιδέγμενος (προσδέχομαι). The seer is false, dependent on a sovereign, and plying religious arts to please him and get rewards. So the Oedipus of Sophocles reproaches Teiresias (O. T. 388 f.): ὅστις ἐν ταῖς κέρδεσιν | μόνον δέδορκε.

187. A formula to introduce a strong threat or solemn statement,

occurring also ρ 229, σ 82, B 257, and, with a slight variation in the second hemistich, A 204 (τελέεσθαι διῶ); the first hemistich occurs also τ 167, A 233.

188. The second hemistich occurs also η 157, ω 51. See on 16.

189. παρφάμενος: talking over (παρά) from one mental position to another. This first hemistich occurs also M 249.

190. ἀνιηρέστερον: as if from an adj. in -ης (§ 22 f).—ἔσται: it will be, i.e. ἐποτρύνειν.

191. A needless verse, omitted in some Mss., varied in others, rejected by all editors.—τῶνδε: best taken as referring to the suitors.

192. θωήν: a fine, to be paid in cattle or other possessions; a fitting penalty for such a prophet as he is held to be in 186.

193. τίνων ἀσχάλλῃς: thou shalt grieve to pay. The idea of result ('intended consequence') still predominates in the rel. clause, developing in later Greek into purpose, and expressed by the fut. So in 213. GMT. 65 n. 2; M. 282.

194. ἐν πᾶσιν: sc. τοῖσδεσσι.—



195 μητέρα ἦν ἐς πατρός ἀνωγέτω ἀπονέεσθαι·  
οἱ δὲ γάμον τεύξουσιν καὶ ἄρτυνέουσιν ἔεδνα  
πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεςθαι.  
οὐ γὰρ πρὶν παύσεσθαι δίομαι νῆας Ἀχαιῶν  
μνηστῆρος ἀργαλέης, ἐπεὶ οὐ τινα δείδιμεν ἔμψης,  
200 οὔτ' οὖν Τηλέμαχον μάλα περ πολύμυθον εἶοντα,  
οὔτε θεοπροπίης ἐμπαζόμεθ', ἦν σύ, γεραίέ,  
μυθέαι ἀκράαντον, ἀπεχθάνεαι δ' ἔτι μᾶλλον.  
χρήματα δ' αὖτε κακῶς βεβρώσεται, οὐδέ ποτ' ἴσα  
ἔσσεται, ὅφρα κεν ἦ γε διατρίβησιν Ἀχαιοὺς  
205 ὃν γάμον· ἡμεῖς δ' αὖ ποτιδέγμενοι ἡματα πάντα  
εἵνεκα τῆς ἀρετῆς ἐριδαίνομεν, οὐδέ μετ' ἄλλας

ὑποθήσομαι: suggest, give advice, as in α 279. — αὐτός: "in my turn," in opposition to Halitherses.

195. ἐς πατρός: sc. δῶμα. — ἀπονέεσθαι: always thus at the close of the verse, with α (§ 41 g).

196 f. = α 277 f.

198. πρὶν: sooner, sc. than Penelope is given again in marriage (196 f.). — δίομαι: ironical, of a certainty. So οὐδέ σ' οἶω | ἐνθάδ' ἄτιμος ἐὼν ἄφενος καὶ πλοῦτον ἀφύξειν A 170 f. — νῆας Ἀχαιῶν: see on 87.

199. The second hemistich occurs also H 196. Its adoption here favors the change from indefinite irony to personal passion. — ἔμψης: notwithstanding; here, in spite of the threats of Telemachus and the prophecy of Halitherses.

201. Cf. α 415 (ἐμπαζόμεαι ἦν τινα μήτηρ) = Π 50 (οἶδα). The adoption of a set phrase explains the variation in the form of the thought from the co-ordinate verse above. Strict parallelism would require σὲ θεοπροπέοντα to correspond to Τηλέμαχον.

202. μυθέαι: from μυθεῖται (§ 29 h).

— ἀκράαντον: pred. to ἦν, and adv. See on α 443. — ἀπεχθάνεαι κτλ.: strong contrast of the unexpected reality to the expected but unreal; but thou art only hated yet more. So in εο δ' αὐτοῦ πάντα κολοῦει θ 211.

203. βεβρώσεται: this form only here. Cf. ἐσθίεται δ 318. — ἴσα: used subst., if the text is correct, like τίσις 76, reparation.

204. ὅφρα κεν: as in 124.

205. ὃν γάμον: with her marriage, cognate acc., equiv. to διατρίβην γάμον. This const. (τινά τι) with διατρίβειν occurs only here. The natural expression is found in οὐ τι διατρίβω μητρὸς γάμον υ 341. See on 404. — The second hemistich occurs also φ 156.

206. εἵνεκα τῆς ἀρετῆς: lit. to win this one's excellence, i.e. this excellent woman. τῆς is equiv. to ταύτης, depending on ἀρετῆς. Cf. τῆς εὐνῆς ἐπιβήμεναι I 133, ἥ τοι ἐμὴν ἀρετὴν . . . | ὤλεσαν ἀθάνατοι σ 251 f., where Penelope speaks to Eurymachus. See M. 261 fin. — μετὰ: after, i.e. to woo (a-wooing). See on α 184.

- ἐρχόμεθ', ἄς ἐπιεικὲς ὀπνιέμεν ἐστὶν ἐκάστω." —  
 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδα·  
 "Εὐρύμαχ' ἡδὲ καὶ ἄλλοι, ὅσοι μνηστῆρες ἀγανοί,  
 210 ταῦτα μὲν οὐχ ὑμέας ἔτι λίσσομαι οὐδ' ἀγορεύω·  
 ἥδη γὰρ τὰ ἴσασι θεοὶ καὶ πάντες Ἀχαιοί.  
 ἀλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἴκοσ' ἐταίρους,  
 οἳ κέ μοι ἔνθα καὶ ἔνθα διαπρήσσωσι κέλευθον.  
 εἶμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόοντα  
 215 νόστον πευσόμενος πατρὸς δὴν οἰχομένοιο,  
 ἣν τίς μοι εἴπησι βροτῶν ἢ ὅσσαν ἀκούσω  
 ἐκ Διός, ἣ τε μάλιστα φέρει κλέος ἀνθρώποισιν.  
 εἰ μὲν κεν πατρὸς βίοντα καὶ νόστον ἀκούσω,  
 ἢ τ' ἂν τρυχόμενός περ ἔτι τλαίην ἐνιαυτόν·  
 220 εἰ δέ κε τεθνηῶτος ἀκούσω μῆδ' ἔτ' ἐόντος,  
 νοστήσας δὴ ἔπειτα φίλῃν ἐς πατρίδα γαίαν  
 σῆμά τέ οἱ χεύω καὶ ἐπὶ κτέρεια κτερεῖζω  
 πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δώσω."  
 ἦ τοι ὃ γ' ὧς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη  
 225 Μέντωρ, ὃς ῥ' Ὀδυσῆος ἀμύμονος ἦεν ἐταῖρος,

207. ἄς . . . ἐκάστω: i.e. our equals in birth.

208 = 129.

209. ὅσοι κτλ.: see on 119. The last two words close the verse, nom. and acc., fourteen times in the *Od.* For the epithet, see § 1 p.

210. ταῦτα: what he has demanded of the assembly, viz. the cessation of the wooing in his house.

211. Ἰῶσσι: i.e. he has laid his case before them, and they must now decide it. For the varying quantity of the initial vowel in this verb (seven times short, eleven times long in Homer), cf. § 41 f γ, and ἴσαν § 772.

212. ἀλλ' ἄγε: a formula of exhortation, used elsewhere as here even in

addressing more persons than one.—  
 εἴκοσι: see on α 280.

213. ἔνθα καὶ ἔνθα: back and forth, always of two opposite directions.—  
 The second hemistich occurs also (-σονσα) 429 = A 483.

214. Cf. α 93.

215–223. Cf. α 281–283, 287–292.

222. χεύω: fut. without tense-sign (§ 30 h).

Vs. 224–259. Mentor censures the Ithacans for not checking the insolence of the suitors, but he is roughly rebuked by Leocritus, who adjourns the assembly.

224 = A 68, 101, B 76, H 354, 365. A similar formula is π 213.

225. Μέντωρ: only here in propria personâ, elsewhere a charac-



- καὶ οἱ ἰὼν ἐν νηυσὶν ἐπέτρεπεν οἶκον ἅπαντα,  
 πείθεσθαί τε γέροντι καὶ ἔμπεδα πάντα φυλάσσειν·  
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·  
 “κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἴπω·  
 230 μὴ τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω  
 σκηπτούχος βασιλεὺς μηδὲ φρεσὶν αἴσιμα εἰδώς,  
 ἀλλ’ αἰεὶ χαλεπὸς τ’ εἴη καὶ αἴσυλα ῥέζοι·  
 ὥς οὔ τις μέμνηται Ὀδυσσῆος θείοιο  
 λαῶν, οἷσιν ἄνασσε, πατὴρ δ’ ὥς ἥπιος ἦεν.  
 235 ἀλλ’ ἦ τοι μνηστῆρας ἀγήνορας οὔ τι μεγαίρω  
 ἔρδειν ἔργα βίαια κακορραφίησι νόοιο·  
 σφὰς γὰρ παρθέμενοι κεφαλὰς κατέδουσι βιαίως

ter assumed by Athene. In this respect, as well as in name, the *Mentes* of α is a close imitation. In χ 209 *Odysseus* says to *Mentor* *δηλική δέ μοι ἔστι*.

226. καὶ οἱ: see on 54. In such cases it is to be remembered that *ὅς* was originally *dem.*, so that the clauses were paratactic. — ἐν νηυσὶν: see on α 210.

227. γέροντι: generally regarded as a respectful designation of *Laertes*, as in δ 111, 754, π 153. *Mentor* was to administer the estate under the general direction of *Laertes*. — The second hemistich occurs also λ 178 (-σει), τ 525 (-σω). For the const. of *ἐμπεδα*, see on 230.

228 f. = 160 f.

230-234 = ε 8-12.

230. πρόφρων: readily; always in this pred. relation, with the force of an adv. See on α 443.

231 f. σκηπτούχος βασιλεὺς: as *sceptred king*, appos. to *τις*. — αἴσιμα εἰδώς: pred. after *ἔστω* to be supplied, equiv. to *αἴσιμα ἴστω*. See on 16. The opposite traits are described by *αἴσυλα ῥέζοι* 232.

232. εἴη, ῥέζοι: the opts. are parallel to the inv. *ἔστω*. G. 251 κ. 3. — αἴσυλα: if from *ἀ-ἴσος*, the word can be written here *αἴσυλα* with better metrical effect, but not in *ὅς οὐκ ὕθετ’* (*did not care about*) *αἴσυλα ῥέζων* E 403, ἢδ’ *αἴσυλα μυθήσασθαι* τ 202, *περὶ δ’ αἴσυλα ῥέζεις* φ 214.

233. ὥς: (*seeing*) *how*, i.e. *since*, an indirect excl., giving a reason for the paradoxical wish preceding. Cf. οἶον in 239. Direct excls. are introduced by *ὥς* in φ 273, by οἶον in α 32. — The second hemistich occurs twenty-four times in the *Od.*, and thrice in the *II.*

234. For the second hemistich, see on 47.

235 f. μνηστῆρας: subj. of *ἔρδειν*, instead of the usual const. after *μεγαίρω* (*τινὶ τι*). So we have acc. and inf. after *νεμεσδόμαι* α 120, *φθονέω* α 346 f.

236. κακορραφίησι: in malice. For the composition of the word, cf. γ 118; for the pl., see on *ἀσασθαλίησιν* α 7.

237. σφὰς: possessive, not pers. pron., as in α 34. — παρθέμενοι κατέδουσι: the partic. contains the main



οἶκον Ὀδυσσῆος, τὸν δ' οὐκέτι φασὶ νέεσθαι.  
 νῦν δ' ἄλλω δῆμῳ νεμεσίζομαι, οἷον ἅπαντες  
 240 ἦσθ' ἄνεψ, ἀτὰρ οὐ τι καθαπτόμενοι ἐπέεσσι  
 παύρους μνηστῆρας καταπαύετε πολλοὶ ἐόντες."  
 τὸν δ' Ἐυηγορίδης Δειώκριτος ἀντίον ἤδα·  
 "Μέντορ ἀταρτηρέ, φρένας ἤλεέ, ποῖον ἔειπες  
 ἡμέας ὀτρύνων καταπανέμεν· ἀργαλέον δὲ  
 245 ἀνδράσι καὶ πλεόνεσσι μαχήσασθαι περὶ δαιτί.  
 εἶ περ γάρ κ' Ὀδυσεὺς Ἰθακήσιος αὐτὸς ἐπελθὼν  
 δαιυνμένους κατὰ δῶμα ἐδὼν μνηστῆρας ἀγανούς  
 ἐξελάσαι μεγάροιο μενοιήσει' ἐνὶ θυμῷ,  
 οὐ κέν οἱ κεχάροιτο γυνὴ μάλα περ χατέουσα  
 250 ἐλθόντ', ἀλλὰ κεν αὐτοῦ ἀεικέα πότμον ἐπίσποι,

idea: it is at the risk of their lives that they consume (§ 3 v). Instead of κεφαλὰς we have ψυχὰς in γ 74, ι 255, and ψυχὴν παραβαλλόμενος in ι 322. By risking so much, the suitors as it were won a right to their insolence, but the rest of the people (239) are neutral and cowardly.

238. The last hemistich occurs also λ 176 (ἐμέ), ω 460 (φάντο).

239. νῦν δέ: introduces positively the actual state of his mind, in opposition to the neg. in 235. It is almost equiv. then to 'nay rather.' See on α 166. — ἄλλω: i.e. τῷ ἄλλῳ. — οἷον: (when I see) how, an indirect excl. of censure. See on α 32.

240 f. ἀτὰρ οὐ καταπαύετε: but ye do not stop, where we should say instead of stopping. Cf. ἀτὰρ οὐκ ἔξεσθα θύραζε υ 179, τίνη δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις E 485.

242. Δειώκριτος: slain by Telemachus χ 294 f. He is the recklessly bold and brutal man, as compared with Antinous and Eurymachus. See on α 383.

243. ἀταρτηρέ: the word occurs in Homer only here and A 223, and is of doubtful etymology and meaning. Possibly it is connected with τέρω, not to be worn out, hard, insolent. — ποῖον ἔειπες: see on α 64.

245. ἀνδράσι καὶ πλεόνεσσι: for men even though of greater numbers. The dat. is evidently meant to depend on ἀργαλέον, and the men referred to are the δῆμος (239), who outnumber the suitors (241). This leaves μαχήσασθαι without a dat., in absolute use.

246 ff. εἰ κεν μενοιήσῃσι: see on 76. — Ὀδυσεὺς Ἰθακήσιος: as in χ 45 a synonym for the shrewdest and boldest man known. — αὐτὸς ἐπελθὼν: should come in person. The phrase closes the verse six times in Homer. Cf. ἄλλος, οἷος ἐπελθὼν Δ 334, K 40.

249. οὐ κέν οἱ κεχάροιτο: i.e. she would not have a chance to greet him before he would be slain; ἅμα γὰρ ἰδοῦσα στερήσεται (Eust.).

250. ἐλθόντ': const. with οἱ of 249, at his return. See on γ 52, and cf.

εἰ πλεόνεσσι μάχοιτο· σὺ δ' οὐ κατὰ μοῖραν ξείπες.  
 ἀλλ' ἄγε, λαοὶ μὲν σκιδνασθ' ἐπὶ ἔργα ἕκαστος,  
 τούτῳ δ' ὀτρυνέει Μέντωρ ὁδὸν ἥδ' Ἀλιθέρης,  
 οἳ τέ οἱ ἐξ ἀρχῆς πατρώιοι εἰσιν ἐταῖροι.

255 ἀλλ' οἶω, καὶ δητὰ καθήμενος ἀγγελιάων  
 πεύσεται εἰν Ἰθάκῃ, τελείει δ' ὁδὸν οὐ ποτε ταύτην."

ὥς ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψηρήν.  
 οἱ μὲν ἄρ' ἐσκιδναντο ἐὰ πρὸς δώμαθ' ἕκαστος,  
 μνηστῆρες δ' ἐς δώματ' ἴσαν θεῖου Ὀδυσῆος.

260 Τηλέμαχος δ' ἀπάνευθε κιὼν ἐπὶ θῖνα θαλάσσης,  
 χεῖρας νυψάμενος πολιῆς ἀλὸς εὔχετ' Ἀθήνῃ·

σοὶ μὲν νοστήσαντι, διοτρεφέες, ὥς ἐχάρημεν κ 419, χάρη δ' ἄρα οἱ προσιόντι | Σαρπηδὼν E 682 f. — αὐτοῦ: right there, "on the very spot," with a shade of temporal force, like 'then and there.' — ἐπιστοί: aor. of ἐρέπω.

251. εἰ πλεόνεσσι μάχοιτο: a supplementary repetition of the cond. already expressed in 248. No reference is intended to the relative strength described in 241, 245. The Ithacans would be foolish to try to do, even against inferior numbers, what Odysseus himself could not do against superior numbers. — κατὰ μοῖραν ξείπες: closes the verse also ν 385, χ 486, η 379. See on γ 331. With the neg., it is here an emphatic repetition, in closing, of the exclamatory censure in 243. Cf. Δ 350–355.

252. λαοί: in appos. to the ὑμεῖς in σκιδνασθε. — ἐπὶ ἔργα: as in 127. Cf. 258, ἐπὶ σφέτερά α 274.

253. τούτῳ: scornfully, of Telemachus.

254. ἐξ ἀρχῆς: as in a 188.

255. καθήμενος: sitting about in idleness, rather than making a distant journey, as he had threatened 214 ff.

— ἀγγελιάων: tidings brought by others from the places he would vainly try to visit, as Leocritus thought. Cf. δ 638 ff.

256. εἰν Ἰθάκῃ: emphatic and sarcastic for ἐνθάδε, in contrast with the famous places mentioned by Telemachus in 214 ff.

257 = T 276. — λῦσεν: cf. ἀνστήτην (sc. Agamemnon and Achilles), λῦσαν δ' ἀγορὴν A 305, γ 149 f. The proposition of Leocritus was accepted. — αἰψηρήν: promptly, a proleptic pred. adj., "so that it dispersed quickly."

258. The first hemistich occurs also T 277, the second σ 428. Cf. γ 387.

259. ἴσαν: see on α 176.

Vs. 260–295. Telemachus goes apart and prays to Athene, who comes to him in Mentor's shape, and encourages him with promise of a ship.

260. ἀπάνευθε κιὼν: as in A 35. The remainder of the verse also is found in ζ 236.

261. χεῖρας νυψάμενος: so Odysseus before prayer μ 336. Cf. χερσὶ δ' ἀνέπτοισιν Διὶ λείβειν αἰθοπα οἶνον | ἄζομαι Z 266 f. — ἀλός: part. gen. of material with νυψάμενος, as with verbs of



- “ κλυθί μεν, ὃ χθιζὸς θεὸς ἤλυθες ἡμέτερον δῶ  
καί μ’ ἐν νηὶ κέλευσας ἐπ’ ἡροειδέα πόντον  
νόστον πευσόμενον πατρὸς δὴν οἰχομένοιο  
265 ἔρχεσθαι· τὰ δὲ πάντα διατρίβουσιν Ἀχαιοί,  
μνηστῆρες δὲ μάλιστα κακῶς ὑπερνηγορίουντες.”  
ὥς ἔφατ’ εὐχόμενος, σχεδόθεν δέ οἱ ἦλθεν Ἀθήνη  
Μέντορι εἰδομένη ἡμὲν δέμας ἠδὲ καὶ αὐδὴν,  
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
270 “ Τηλέμαχ’, οὐδ’ ὅπιθεν κακὸς ἔσσειαι οὐδ’ ἀνοήμων,  
εἰ δὴ τοι σοῦ πατρὸς ἐνέστακται μένος ἦν,  
οἶος κείνος ἔην τελέσαι ἔργον τε ἔπος τε·

sharing or touching. G. 170; H. 736. So with λούεσθαι E 6 (Ἀικεάνοιο), Z 508 (ποταμοῖο), and θέρεσθαι (be burned) Z 331 (πυρρός). These uses of the gen. approach the locative use. H. 760; M. 161 e.

262. κλυθί μεν: see δ 762 (App.). — ὃ χθιζὸς θεός: thou who yesterday as a god, i.e. thou god who didst yesterday, etc. Cf. α 323, 420. — ἡμέτερον δῶ: for the case, see on ἴσαν α 176.

263. κέλευσας: cf. α 279 ff. — The second hemistich occurs also γ 105, δ 482, ε 164, ψ 744, and in dat. form with ἐν six times in the *Od.* — ἡροειδέα: hazy. The sea often lifts itself to the eye like a bank of clouds on the horizon. The epith. is applied in Homer also to caves, and a cliff.

264. Cf. 215, α 94, 281.

265. τὰ δὲ πάντα: but all this, viz. which Athene had bidden him do 263 f. The sent. is paratactic and declarative instead of rel. So ε 175, 302.

266. Cf. δ 766. — For κακῶς similarly reinforcing the thought and the verse-close, cf. π 275, E 698.

267. The first hemistich is the fixed

element in the formula, and occurs about eighteen times in Homer. The second hemistich is the special element, found also ν 221, υ 30. In it the name, of course, is a variable element. — σχεδόθεν ἦλθεν: drew nigh. Cf. σχεδόθεν δέ οἱ ἦεν ὕλεθρος Π 800. The -θεν has lost its primitive force, as also in ἐγγύθεν γ 36, etc. See § 15 f. 268 = 401, χ 206, ω 503, 548, the final verse of the poem.

269. This formula occurs over fifty times in Homer. Its second hemistich occurs about seventy times after other introductory formulae. — φωνήσασα: always intr. The preceding acc. is governed by προσηύδα. The prep. in the last compound renders φανέω also transitive. Cf. τῇ μιν εἰσαμένη προσεφάνεε δῖ’ Ἀφροδίτῃ Γ 389. — ἔπεα πτερόεντα: see on α 64 fin.

270. οὐδ’ ὅπιθεν: not even in the future, any more than in the assembly just dismissed, where Telemachus had acted the man.

271. εἰ δὴ: if really, i.e. so surely as your father's blood is in your veins; of a fact. So γ 376.

272. οἶος: equiv. to ὥστε τοιοῦτός



οὗ τοι ἔπειθ' ἀλήη ὁδὸς ἔσσεται οὐδ' ἀτέλεστος.  
 εἰ δ' οὐ κείνου γ' ἑσσι γόνος καὶ Πηνελοπείης,  
 275 οὐ σέ γ' ἔπειτα ἔολπα τελευτήσῃν, ἃ μενοιῶς.  
 παῦροι γάρ τοι παῖδες ὁμοῖοι πατρὶ πέλονται,  
 οἱ πλέονες κακίους, παῦροι δέ τε πατρὸς ἀρείους.  
 ἀλλ' ἐπεὶ οὐδ' ὄπιθεν κακὸς ἔσσει οὐδ' ἀνοήμων,  
 οὐδέ σε πάγχυ γε μῆτις Ὀδυσσῆος προλέλοιπεν,  
 280 ἔλπωρὴ τοι ἔπειτα τελευτήσῃ τάδε ἔργα.  
 τῷ νῦν μνηστήρων μὲν ἕα βουλήν τε νόον τε  
 ἀφραδέων, ἐπεὶ οὗ τι νοήμονες οὐδὲ δίκαιοι.

σε εἶναι οἷος, so that thou art such a one as, where τελέσαι seems to depend on οἷος. Better, the whole verse can be regarded as a parenthetical excl., *what a man he was!* or (*considering*) *what a man he was, etc.* See on ὥς 233, and cf. ε 303. — ἔργον τε ἔπος τε: a favorite antithesis from Homer down. The phrase closes a verse also 304, λ 346, O 234. Cf. μύθων τε ῥητῆρ' ἔμεναι πρῆ- κτῆρά τε ἔργων I 443.

273. οὗ τοι ἔπειτα: a new conclusion to the cond. in 271, to which the ἔπειτα looks back. It is more specific than the first (270).

274. οὐ κείνου: the usual explanation of οὐ instead of μή after εἰ, is that it forms one idea with κείνου, equiv. to ἄλλου, and the usual examples cited are εἰ οὐκ ἐθέλωσιν (Γ 288 f.), εἰ οὐκ εἰῶ (Δ 55), etc. G. 219, 3 n.; H. 1028. Prob. the neg. goes with the verb here, and was once the regular neg. with the ind. in prot., but was gradually replaced by μή after the analogy of subjvs. and opts. in prot. M. 316 *fin.*

276 f. A sententia, like those collected under the names of Hesiod and Theognis. Notice the alliteration of π. For the thought, cf. aetas

parentum peior avis tulit | nos nequiores, mox daturos | progeniem vitiosiore. Hor. Carm. iii. 6, 46 ff., also Theognis 281 f. For an exception noted, cf. τοῦ γένετ' ἐκ πατρὸς πολλὸν χείρονος υἱὸς ἀμείνων O 641, of Periphetes, also ἡμεῖς τοι πατέρων μέγ' ἀμείνωνες εὐχόμεσθ' εἶναι Δ 405.

277. οἱ πλέονες: adversative, though in asyndeton (§ 2 m). — κακίους, ἀρείους: this contraction is rare in Homer.

279. οὐδέ: continues the force of ἐπεὶ, and is strengthened by πάγχυ γε; and since not at all. The compliment is to the bearing of Telemachus in the assembly.

280. ἔλπωρὴ τοι ἔπειτα: occurs ψ 287 with fut. inf., ζ 314 = η 76 with aor. inf. See on 373, and cf. γ 320. GMT. 27 n. 3; H. 948 a; M. 238. — ἔπειτα: see on a 290. — The second hemistich occurs also γ 56.

281. ἕα: let be, i.e. "don't mind." — βουλήν τε νόον τε: plan and purpose, closing the verse as in δ 267, λ 177, and, in the dat., μ 211, ν 305, π 374.

282. ἀφραδέων: emphatic supplementary position; "thoughtless fellows that they are." The rest of the verse occurs also γ 133.

- οὐδέ τι ἴσασιν θάνατον καὶ κῆρα μέλαιναν,  
 ὅς δὴ σφι σχεδὸν ἔστιν, ἐπ' ἡματι πάντας ὀλέσθαι.  
 285 σοὶ δ' ὁδὸς οὐκέτι δηρὸν ἀπέσσεται, ἣν σὺ μενοινᾷς·  
 τοίους γάρ τοι ἑταῖρος ἐγὼ πατρώϊός εἰμι,  
 ὅς τοι νῆα θοὴν στελέω καὶ ἅμ' ἔβομαι αὐτός.  
 ἀλλὰ σὺ μὲν πρὸς δώματ' ἰὼν μνηστῆρσιν ὁμίλει,  
 ὀπλισσόν τ' ἥια καὶ ἄγγεσιν ἄρσον ἅπαντα,  
 290 οἶνον ἐν ἀμφιφορεῦσι καὶ ἄλφιστα, μυελὸν ἀνδρῶν,  
 δέρμασιν ἐν πυκινοῖσιν· ἐγὼ δ' ἀνὰ δῆμον ἑταίρους  
 αἰψ' ἐβελοντῆρας συλλέξομαι. εἰσὶ δὲ νῆες  
 πολλαὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέαι ἡδὲ παλαιαί·  
 τῶν μὲν τοι ἐγὼν ἐπιόψομαι, ἣ τις ἀρίστη,  
 295 ὧκα δ' ἐφοπλίσσαντες ἐνήσομεν εὐρέι πόντῳ."  
 ὧς φάτ' Ἀθηναίη κούρη Διός· οὐδ' ἄρ' ἔτι δὴν

283. ἴσασιν: are they aware of.—  
 The second hemistich occurs also  
 γ 242, ο 275, ω 127.

284. ὅς: takes up the chief idea,  
 θάνατος. Cf. ἃ δειλ', οὐδέ τί τοι θάνα-  
 τος καταθύμιός ἐστιν | ὅς δὴ τοι σχεδὸν  
 εἴσι P 201 f.—ἐπ' ἡματι: on a single  
 day, like the ἰφ' ἡματι of Z 422. So  
 K 48. In μ 105 the phrase means  
 daily, in T 229 all day long. So ἐπὶ  
 νυκτί over night Θ 529.—ὀλέσθαι: inf.  
 of purpose or result without ὥστε.  
 Cf. α 138. GMT. 97 n. 2.

285. The first four feet occur also  
 ο 150, the last dipody also δ 480.

286 f. τοίους: with emphatic gen-  
 eral reference to the preceding verse  
 ("such a helper as to bring all that  
 to pass"), and specially explained by  
 ὅς since I. Cf. O 254 ff.—πατρώϊος:  
 cf. 225.

288 f. ὁμίλει: continue your inter-  
 course with, pres.; but ὀπλισσον, ἄρσον  
 aors., of the beginning of a new enter-

prise. For the latter form, see on  
 α 280.

290. ἄλφιστα: meal. Cf. ἄλφιστα τεύ-  
 χουσai καὶ ἀλείατα (flour), μυελὸν ἀν-  
 δρῶν υ 108.

291 f. πυκινοῖσιν: tight, like ἐνρα-  
 φέεσσι 354.—ἀνά: taken with συλλέ-  
 ξομαι the prep. implies motion among.  
 Cf. πολλὰ δ' ἄγχι | χρήματ' ἀν' Αἰγυπ-  
 τίους ἀνδρας ξ 285 f.

293. Cf. α 395.

294. ἐπιόψομαι: this form of the  
 fut. means in Homer survey, review,  
 select, but ἐπιόψομαι visit.—ἣ τις ἀρίστη:  
 see on α 280.

295. ἐνήσομεν (ἐνήμι): we will  
 launch, sc. μιν, i.e. νῆα.—The second  
 hemistich occurs also μ 293.

Vs. 296-336. The suitors mock Te-  
 lemachus when he declares that he will  
 make the journey after all.

296. The first hemistich occurs also  
 ω 533, 545, Δ 104, X 224 (cf. χ 224,  
 Φ 423). κούρη Διός is a movable ele-



Τηλέμαχος παρέμμενεν, ἐπεὶ θεοῦ ἔκλυεν αὐδήν.  
 βῆ δ' ἰέναι πρὸς δῶμα φίλον τετιγημένος ἦτορ,  
 εὔρε δ' ἄρα μνηστῆρας ἀγήνορας ἐν μεγάροισιν  
 300 αἶγας ἀνιέμενους σιάλους θ' εὔοντας ἐν αὐλῇ.  
 Ἀντίωος δ' ἰθὺς γελάσας κίε Τηλεμάχοιο,  
 ἐν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.  
 "Τηλέμαχ' ὑψαγόρη, μένος ἄσχετε, μή τί τοι ἄλλο  
 ἐν στήθεσσι κακὸν μελέτω ἔργον τε ἔπος τε,  
 305 ἀλλὰ μοι ἐσθίμεν καὶ πινέμεν, ὥς τὸ πάρος περ.

ment, occurring also ν 318. The rest is a tag for the bucolic diaeresis. See on 36.

297. The second hemistich occurs also O 270, and is evidently imitated in δ 831.

298. There is some Ms. authority for this verse at θ 303. The first hemistich occurs also 394, θ 287. See on α 441, and, for the second hemistich, on α 114. The formula is somewhat loosely used here, though we may think of the anxiety of Telemachus and his vexation at the suitors as remaining in spite of the encouraging assurances of Mentor-Athene.

299. The first four feet as in α 106. — *μεγάροισιν*: the pl. in the most general sense, of the palace including the αὐλή. So *δόμος* includes the αὐλή in Z 242-247. For a specification of the three main parts of the Homeric palace, cf. οἷ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλήν Z 316.

300. *ἀνιέμενους*: *ripping up*, agrees with *μνηστῆρας*. Cf. οἱ δ' ἀνέσαν τε πύλας (*opened up the gates*) Φ 537. — *εὔοντας*: *singeing off the bristles*, instead of boiling and scraping them off, a method now in vogue.

301. *Τηλεμάχοιο*: const. with *ἰθὺς*. G. 182, 2; H. 757.

302. The whole verse occurs eleven times in Homer (once with μοί κ 280), the second hemistich over thirty times, as ζ 254. — *ἐν οἱ φῦ χειρί*: lit. *within he grew for him in the hand, i.e. warmly grasped his hand*. Cf. *ἐγνωσαν δ' ἐμὲ κείνοι, ἔφυν τ' ἐν χερσὶν ἕκαστος* κ 397, *Θέτις δ' ὡς ἤψατο γούνων*, | *ὡς ἔχετ' ἐμπεφυυῖα* A 512 f., and see on α 381. Vergil has *excepitque manu, dextramque amplexus inhaesit* *Aen.* viii. 124. — *ἔπος . . . ὀνόμαζεν*: *spoke a word and called upon him* (§ 1 s). The formula was doubtless used first only when the address by actual name immediately followed, as here, then before an epith. of some kind, as *δαιμόνιε* Z 406, then freely and loosely before the gist of the speech itself, whether broken by some vocative word or phrase, as *πῇ δὴ αὐτ', ὦ δύστηνε, δι' ἄκριας ἔρχεται οἶος* κ 281, or entirely without any such element, as *ἔρχεο νῦν συφεόνδε* κ 320. This well illustrates how set or borrowed verses came to be used with slight regard to the context.

303 ff. See on 85. — *μή τι ἄλλο κακόν*: *let no evil else, i.e. instead of the eating and drinking urged in 305*. Merry compares *μή τι μοι αὐτῷ πῆμα*



ταῦτα δέ τοι μάλα πάντα τελευτήσουσιν Ἀχαιοί,  
νῆα καὶ ἐξαίτους ἐρέτας, ἵνα θᾶσσον ἵκηαι  
εἰς Πύλον ἡγαθέην μετ' ἀγαθοῦ πατρὸς ἀκουήν."

- τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ' αὖ  
310 "Ἄντιόν, οὗ πως ἔστιν ὑπερφιάλοισι μεθ' ὑμῖν  
δαίνυσθαί τ' ἀκέοντα καὶ εὐφραίνεσθαι ἔκηνον.  
ἦ οὐχ ἄλλος, ὥς τὸ πάροιθεν ἐκείρετε πολλὰ καὶ ἐσθλὰ  
κτῆματ' ἐμὰ μνηστῆρες, ἐγὼ δ' ἔτι νήπιος ἦα;  
νῦν δ' ὅτε δὴ μέγας εἰμὶ καὶ ἄλλων μῦθον ἀκούων  
315 πυνθάνομαι, καὶ δὴ μοι ἀέξεται ἔνδοθι θυμός,  
πειρήσω, ὥς κ' ὑμμι κακὰς ἐπὶ κῆρας ἰήλω,  
ἦε Πύλονδ' ἐλθὼν ἢ αὐτοῦ τῶδ' ἐνὶ δῆμῳ.  
εἰμι μὲν, οὐδ' ἀλήη ὁδὸς ἔσσεται, ἦν ἀγορεύω,  
ἔμπορος· οὐ γὰρ νηὸς ἐπήβολος οὐδ' ἐρετάων  
320 γίγνομαι· ὥς νύ που ὑμμιν εἴσατο κέρδιον εἶναι."

κακὸν βουλευσέμεν ἄλλο ε 179. See on a 128. — ἔργον, ἔπος: appos. to κακόν.

306. ταῦτα: i.e. your wishes, explained by the following verse. — μάλα: emphasizes πάντα, as in αἰτίζειν μάλα πάντα p 346.

307. θᾶσσον: absolute comp., right swiftly. H. 649 a.

308. The first hemistich occurs also δ 702, ε 20, ξ 180, in each case preceded by the final hemistich ὁ δ' ἔβη μετὰ πατρὸς ἀκουήν. — μετά: in quest of.

309. See on a 306.

311. ἀκέοντα: sc. ἐμέ.

312. ἦ οὐκ: with synzesis, as in a 298. — πολλὰ καὶ ἐσθλά: closes the verse also δ 96, μ 347, ι 330, κ 381.

313. μνηστῆρες: as suitors, in appos. to the subj. of ἐκείρετε. — The second hemistich occurs also τ 19. It is a parataxis, instead of ἐμοῦ ἔτι νηπίου ἐόντος (§ 3 n).

314 f. ἀκούων πυνθάνομαι: hear and

mark, a sign of maturing intelligence. Cf. εἰσπορόντα | γιγνώσκειν ξ 214 f.

316 f. ὑμμι: dat. with ἐπὶ ἰήλω (ιάλλω). See on 80. — κακὰς κῆρας: i.e. θάνατον, as in αὐτὸς δὲ κακὰς ὑπὸ κῆρας ἄλυξεν ψ 332. The two are joined in 352 (cf. 283).

318. μὲν: i.e. μὴν, verily. Cf. εἰμι μὲν, οὐδ' ἄλιον ἔπος ἔσσεται, ὅττι κεν εἴπῃ κ 92. Here the verse is meant to take up the first alternative of 317.

319. ἔμπορος: strongly emphatic from its position; "even though it be as a mere passenger, instead of on my own ship." Cf. ἢ ἔμπορος εἰλήλουθας | νηὸς ἐπ' ἄλλοτρίης ω 300 f.

320. ὥς νύ που: so now I suppose, ironical. It would have been only reasonable that the community furnish the king's son with a ship, but the suitors had left him to rely on his father's guest-friends for help (263 f.). εἴσατο: Attic εἶδοξεν.

- ἦ ῥα καὶ ἐκ χειρὸς χεῖρα σπάσας· Ἀντινόοιο  
 ρεία· μνηστήρες δὲ δόμον κάτα δαῖτα πένοντο.  
 οἱ δ' ἐπελώβενον καὶ ἐκερτόμεον ἐπέεσσιν.  
 ὦδε δέ τις εἶπεσκε νέων ὑπερηνορέοντων·
- 325 “ἦ μάλα Τηλέμαχος φόνον ἡμῖν μερμηρίζει.  
 ἦ τινας ἐκ Πύλου ἄξει ἀμύντορας ἡμαθόεντος  
 ἦ ὁ γε καὶ Σπάρτηθεν, ἐπεὶ νύ περ ἵεται αἰνῶς·  
 ἦ καὶ εἰς Ἐφύρην ἐθέλει πείραυν ἄρουραν  
 ἐλθεῖν, ὅφρ' ἔνθεν θυμοφθόρα φάρμακ' ἐνέικη,  
 330 ἐν δὲ βάλλη κρητῆρι καὶ ἡμέας πάντας ὀλέσσει.”  
 ἄλλος δ' αὖτ' εἶπεσκε νέων ὑπερηνορέοντων·  
 “τίς δ' οἶδ', εἴ κε καὶ αὐτὸς ἰὼν κοίλῃς ἐπὶ νηὸς  
 τῆλε φίλων ἀπόλληται ἀλώμενος ὥς περ Ὀδυσσεύς;  
 οὕτω κεν καὶ μάλλον ὀφέλλειεν πόνον ἄμμιν·

321. ἦ ῥα καί: this formula (*he spake so and*), as well as the shorter ἦ καί, ἦ ῥα, always follows a speech immediately, and the subj. of the following sent. generally remains the same. It is changed in γ 337, ζ 390. — *χειρὸς χεῖρα*: for the ‘paronomasia,’ see on γ 272, and *cf.* α 313.

322. The verse is clumsily introduced, in imitation of some such passage as καὶ ὑπέρθορον (*I leaped over*) ἐρκίον αὐλῆς | ρεία, λαθὼν φύλακας I 476 f. It spoils the contrast between Telemachus and οἱ δέ 323. — *ρεία*: must be taken here as summarily, without more ado. — *δαῖτα πένοντο*: closes the verse also ζ 558, as *δαῖτα πένεσθαι* does γ 428, δ 531, 683, ξ 251, χ 199.

324 = δ 769, ρ 482, υ 375, φ 361. *Cf.* also 331 = φ 401, and, for the first hemistich with other formulae, θ 328, ψ 148, ρ 297, η 178, π 414. It is slightly varied in δ 772. — *τίς*: many a one. *Cf.* Jebb, *Some Ancient Organs of Pub-*

*lic Opinion*, Harvard Φ. B. K. Oration 1884, pp. 3 ff.

325 ff. A specimen of the mockery of the suitors. They speculate as to whether Telemachus will oppose them openly or secretly after he returns from this impossible journey.

326. ἐκ Πύλου: *cf.* 317.

327. ὁ γε: see on α 4. — *νύ περ*: just now, as in B 258, ὥς νύ περ ὦδε. — *ἵεται αἰνῶς*: is dreadfully eager, as is seen from his idea of going off on another's ship (318 f.).

328 f. Ἐφύρην: see on α 259. — *ἐνέικη*: 1 aor. of *φέρω*.

331 = φ 401. — *ἄλλος*: collective in meaning, like *τίς* in 324.

332. *τίς δ' οἶδ' εἴ κε*: and who knows but that perhaps, concealing a wish, like *ἴσως*, or the Lat. *haud scio an*. *Cf.* γ 216, etc. — *κοίλῃς ἐπὶ νηός*: see on α 211.

334. οὕτω: thus, i.e. in that case, representing a prot. to what follows, like *τῷ*. — *πόνον*: as though one should



335 κτήματα γάρ κεν πάντα δασαίμεθα, οἰκία δ' αὖτε  
τούτου μητέρι δοῖμεν ἔχειν ἢ δ' ὅς τις ὀπυίοι."

ὥς φάν, ὁ δ' ὑπόροφον θάλαμον κατεβήσεται πατρὸς  
εὐρύν, ὅθι νητὸς χρυσὸς καὶ χαλκὸς ἔκειτο  
ἐσθῆς τ' ἐν χηλοῖσιν ἄλις τ' ἐνῶδες ἔλαιον.

340 ἐν δὲ πίθοι οἶνοιο παλαιοῦ ἡδυπότοιο  
ἔστασαν ἄκρητον θεῖον ποτὸν ἐντὸς ἔχοντες  
ἐξείης ποτὶ τοῦχον ἀρηρότες, εἴ ποτ' Ὀδυσσεὺς  
οἴκαδε νοστήσειε καὶ ἄλγεα πολλὰ μογήσας.  
κληισταὶ δ' ἔπασαν σανίδες πυκινῶς ἀραρυῖαι

345 δικλίδες· ἐν δὲ γυνὴ ταμίη νύκτας τε καὶ ἡμάρ  
ἔσχ', ἣ πάντ' ἐφύλασσε νόου πολυῖδρεῖσιν,

complain of a rich inheritance as troublesome. Besides wedding the mother of Telemachus, they would be obliged to divide up among themselves his estate.—*οφέλλειν*: for the form, see § 12 *c*.

Vs. 337-381. *Telemachus charges the stewardess Eurycleia to make provision for his journey.*

337. *θάλαμον*: used here not of the women's apartments, as usual (see on 299), but of one of the smaller rooms in the rear part of the house, a *store-room*. Cf. ο 99 ff., φ 8 ff. The acc. expresses limit of motion with *κατεβήσεται* (§ 30 *j*), which elsewhere takes *ἐς*. Cf. ο 99, ζ 288. The *κατὰ* need not necessarily imply any further descent than from a threshold (δ 680), though the poet may well have conceived of the room as a sort of cellar.

338. *ὅθι*: for the quantity, see on α 27.—*νητὸς*: pred. with *ἔκειτο*.

342 f. *εἴ ποτε νοστήσειε*: really a clause of wishing, *with the wish that, in the hope that, and so in case that sometime, etc.* See on α 115, and cf. 351.

343. *καὶ . . . μογήσας*: *even though after suffering, etc.*, as in γ 232. Other forms of the phrase close the verse in ε 449, etc., § 175, etc., τ 483.

344. *κληισταὶ . . . σανίδες*: cf. *θύραι δ' ἐπέκειντο φαεινὰί* § 19.—*ἀραρυῖαι*: this partic., with or without *πυκινῶς* or *εὔ*, is a stock epith. of good workmanship.

345. *νύκτας τε καὶ ἡμάρ*: a formula for *constantly*, closing the verse five times in the *Od.*, and thrice in the *Il.* The relative order of the words, contrasted with our 'day and night,' is constant in Homer (cf. ε 388, ζ 340, etc.), and shows a habit of reckoning time from night on, like most oriental peoples, the Gauls (Caes. *B. G.* vi. 18: *spatia omnis temporis non numero dierum, sed noctium finiunt, etc.*) and Germans (Tac. *Germ.* xi.: *nec dierum numerum, ut nos, sed noctium computant; . . . nox ducere diem videtur*). Cf. the formula in *Gen.* i.: 'and it was evening, and it was morning,' etc.

346. *ἔσχ'*: i.e. *ἔσκε*, as in 59. The



Εὐρύκλει' Ὀππος θυγάτηρ Πεισηνορίδαο.  
 τὴν τότε Τηλέμαχος προσέφη θαλαμόνδε καλέσσας·  
 “μαῖ, ἄγε δὴ μοι οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσον  
 350 ἥδύν, ὅτις μετὰ τὸν λαρώτατος, ὃν σὺ φυλάσσεις  
 κεῖνον διομένη τὸν κάμμορον, εἴ ποθεν ἔλθοι  
 διογενὴς Ὀδυσσεὺς θάνατον καὶ κῆρας ἀλύξας.  
 δώδεκα δ' ἔμπλησον καὶ πώμασιν ἄρσον ἅπαντας.  
 ἐν δέ μοι ἀλφита χεῖνον ἑυραφέεσσι δοροῖσιν·  
 355 εἴκοσι δ' ἔστω μέτρα μυληφάτου ἀλφίτου ἀκτῆς.  
 αὐτὴ δ' οἷη ἴσθι. τὰ δ' ἀθρόα πάντα τετύχθω·  
 ἐσπέριος γὰρ ἐγὼν αἰρήσομαι, ὅππότε κεν δὴ  
 μήτηρ εἰς ὑπερῷ' ἀναβῇ κοίτου τε μέδεται·  
 εἴμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα  
 330 νόστον πευσόμενος πατρὸς φίλου, ἣν που ἀκούσω.”  
 ὧς φάτο, κώκυσεν δὲ φίλῃ τροφὸς Εὐρύκλεια,  
 καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

whole is an exaggerated expression to denote the great watchfulness of the stewardess. — πολυιδρείησιν: for the pl., see on α 7, and cf. β 236.

347 = α 429, υ 148. Here Eurycleia is stewardess, and in υ chief house-keeper, but in α she seems to be portrayed as an aged and confidential nurse and attendant.

350. τόν: dem. antec. of ὅν. Const. with μετά, next to that. — λαρώτατος: for the quantity of the antepenult, see § 22 j.

351. διομένη εἰ: see on 342 and α 115. — κάμμορον: applied only to Odysseus. For the form, see § 11.

352. διογενὴς Ὀδυσσεύς: a formula, taking the place of πατήρ, as if quoted from the thoughts of Eurycleia. Cf. 386. — The second hemistich occurs also χ 66 (-ξῆ), φ 565 (-ξαί).

353. ἄρσον: see on α 280. — We might say *fit all with lids*, or *fit lids to all*.

355. μυληφάτου ἀκτῆς: these words belong together, and are limited by ἀλφίτου. The whole phrase expands ἀλφита of 354, and distinguishes the cracked from the whole grain (οὐλαί γ 441).

356. ἀθρόα: pred. to πάντα, after τετύχθω. Cf. 411.

357. The last dipody closes the verse also γ 237, η 504, ζ 115, x 365. Elsewhere, four times in the *Od.*, it opens the verse.

358. εἰς ὑπερῷ' ἀναβῇ: cf. δ 751.

359 f. Cf. 214 f., α 93 f.

361. The first hemistich occurs also η 200, the second eight times besides in the *Od.* See on δ 742.

362. The whole formula occurs (with varying gender) nine times in

“τίπτε δέ τοι, φίλε τέκνον, ἐνὶ φρεσὶ τοῦτο νόημα  
 ἔπλετο; πῇ δ’ ἐθέλεις ἵεναι πολλὴν ἐπὶ γαῖαν  
 365 μῶνος ἐὼν ἀγαπητός; ὁ δ’ ὤλετο τηλόθι πάτρης  
 διογενῆς Ὀδυσσεὺς ἀλλογνῶτων ἐνὶ δῆμῳ.  
 οἱ δέ τοι αὐτίκ’ ἰόντι κακὰ φράσσονται ὀπίσσω,  
 ὥς κε δόλῳ φθίῃς, τάδε δ’ αὐτοὶ πάντα δάσονται.  
 ἀλλὰ μὲν’ αὖθ’ ἐπὶ σοῖσι καθήμενος· οὐδέ τί σε χρὴ  
 370 πόντον ἐπ’ ἀτρύγετον κακὰ πάσχειν οὐδ’ ἀλάλησθαι.”  
 τὴν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ’ α·  
 “θάρσει, μαῖ’, ἐπεὶ οὐ τοι ἄνευ θεοῦ ἦδε γε βουλή.  
 ἀλλ’ ὅμοσον μὴ μητρὶ φίλῃ τάδε μυθήσασθαι,  
 πρῶν γ’ ὅτ’ ἂν ἐνδεκάτῃ τε δυωδεκάτῃ τε γένηται,

Homer. For the second hemistich, see on 269.

363. **τίπτε δέ:** now why in the world? A reproachful question here (cf. Z 55), and elsewhere denoting lively surprise, as δ 312, 681, etc. — **φίλε τέκνον:** on the genders, see G. 138 n. 4; H. 633.

364. **ἔπλετο:** see on α 225. — **πῇ:** how? or why? not whither? for he had already told her that in 359 f. It is like πῶς in πῶς ἐθέλεις ἄλιον θείναι πόνον Δ 26. — **πολλὴν ἐπὶ γαῖαν:** our ‘the wide world over.’ The same phrase begins the second hemistich ξ 380, τ 284. Cf. δ 268, πολλὴν ἐπ’ ἀπείρονα γαῖαν ο 79; also α 98.

365. **μῶνος ἐὼν ἀγαπητός:** only and well beloved son that thou art. Cf. π 117 ff. Elsewhere in Homer μῶνος means alone, except possibly in μῶνον τηλύγετον π 19.

366. **ἀλλογνῶτων:** of strangers, an adj. used as masc. subst. limiting δῆμῳ. Cf. τῶν ἐνὶ δῆμῳ δ 821, ἀνδρῶν δῆμόν τε πόλιν τε ξ 43, ἄλλων δῆμον ο 228.

367. **οἱ δέ:** the suitors. — **αὐτίκ’**

**ἰόντι:** as soon as thou art gone. Cf. αὐτίκ’ ἰδόντ’ Ὀδυσῆα as soon as he caught sight of, ρ 327. — **ὀπίσσω:** for your future.

368. **ὥς φθίῃς:** an obj. clause containing a purpose not the speaker’s own. M. 285. — **τάδε . . . δάσονται:** cf. 335.

369. **αὖθι:** const. with μένε. — **ἐπὶ σοῖσι καθήμενος:** sc. κτήμασιν, “in the enjoyment and care of your estate.” — For the closing dipody, see on α 296.

370. The first hemistich occurs seven times in the *Od.* Here it belongs more properly with ἀλάλησθαι, by a species of zeugma (§ 2 t). Cf. ἢ ἵνα που καὶ κείνος ἀλώμενος ἄλγεα πάσχει | πόντον ἐπ’ ἀτρύγετον ν 418 f.

372. **βουλή:** plan, the νόημα of 363.

373. **μυθήσασθαι:** aor. instead of fut. inf., because the act itself is thought of without regard to its relative time. See on 280.

374. **πρῶν γ’ ὅτ’ ἂν:** before what time, until. As in δ 477, this formula expresses more definite time relation than the simple πρῶν with the subjv. (as in κ 175), and this in turn is



- 375 ἢ αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκούσαι,  
ὥς ἂν μὴ κλαίουσα κατὰ χροῖα καλὸν ἰάπτῃ."  
ὧς ἄρ' ἔφη, γρῆυς δὲ θεῶν μέγαν ὄρκον ἀπώμνυ.  
αὐτὰρ ἐπεὶ ῥ' ὅμοσέν τε τελεύτησέν τε τὸν ὄρκον,  
αὐτίκ' ἔπειτ' οἱ οἶνον ἐν ἀμφιφορέυσιν ἄφυσσεν,  
380 ἐν δέ οἱ ἄλφιστα χεῦεν ἑρραφίεσσι δοροῖσιν.  
Τηλέμαχος δ' ἐς δώματ' ἰὼν μνηστῆρσιν ὁμίλειν.  
ἔνθ' αὖτ' ἄλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη.  
Τηλεμάχῳ ἐικυῖα κατὰ πτόλιν ὥχετο πάντη,  
καὶ ῥα ἐκάστω φῶτὶ παρισταμένη φάτο μῦθον,  
385 ἐσπερίους δ' ἐπὶ νῆα θοὴν ἀγέρεσθαι ἀνώγειν.

more definite than the usual const. in Homer, which is the inf., as in 375. GMT. 67, 2 n. 1; M. 297. Cf. *eis* ὅ κε 97, *eis* ὅτε κεν 99. —ἐνδεκάτῃ τε *δυωδεκάτῃ*: the formula is based on a primitive decimal notation, and signifies "more than ten." So δ 588. Cf. γ 391, δ 747. The *τέ . . . τέ* place the two numerals on a par, like *ἡ* in *δεκάτῃ ἢ ἐνδεκάτῃ* τ 192. Cf. *διελθόντων ἐτῶν καὶ δύο καὶ τριῶν* Thuc. i. 82, § 2, like γ 115. The fem. ordinal is a subst. in designations of days.

375 = δ 748 (σ' αὐτήν). —ἀφορμηθέντος: for this context, sc. *ἐμοῦ*. See on α 289, and cf. *ὁρμήν* 403.

376 = δ 749 (*ἰάπτῃ*). —ὥς ἂν: for the modal particle in a final clause, see G. 216 n. 2; H. 882. See also on *ἀσφάλῃ* 193. —κατὰ: adv. with *ἰάπτῃ*, bring down, i.e. injure. On *ἰάπτω*, see M. 46.

377. θεῶν μέγαν ὄρκον: i.e. the oath by earth, heaven, and the Styx, which the gods themselves used (as in ε 184 ff.). This was of course stronger than an oath of mortals. —ἀπώμνυ: lit. *swore off*, i.e. *swore that she would not* (tell Penelope). So *ἤδη γάρ τοι*

*ἀπάμοσα καρτερὸν ὄρκον* κ 381. The opposite is *ἐπώμνον* ο 437. See on *ἀπειπέμεν* α 91.

378 = κ 346, ε 280, and in pl. μ 304 = ο 438 = σ 59. —ὅμοσέν τε τελεύτησέν τε: *had sworn and finished*, i.e. *had sworn to the end*. See on 9.

379 f. Cf. 349, 354.

381. Cf. 288. —ὁμίλειν: for the ν final, see on α 151, and cf. *ἀνώγειν* 385.

Vs. 382-404. *Athene provides a ship and a crew, and summons Telemachus to the harbor.*

382 = 393, δ 795, ζ 112, σ 187; for variations, cf. ε 382, ψ 242, 344. A formula of transition. The first hemistich is used also with other verse-ends; the second is the variable element of the formula. Cf. δ 219, ψ 140 = 193. The verse following the formula usually shows the asyndeton of explanatory appos.

383. ἐικυῖα: of four syllables, with short stem. See on α 428 *fin*.

384 = θ 10. The speech in direct form would naturally follow the verse here also. —ἐκάστω φῶτὶ: sc. of the twenty whom she selected. Cf. 212.

385. ἀγέρεσθαι: a 2d aor. falsely

- ἥ δ' αὖτε Φρονίοιο Νοήμονα φαίδιμον υἱὸν  
 ᾗττε νῆα θοὴν· ὁ δέ οἱ πρόφρων ὑπέδεκτο.  
 δύσετό τ' ἥελιος σκιάωντό τε πᾶσαι ἀγυαί,  
 καὶ τότε νῆα θοὴν ἄλαδ' εἵρυσσε, πάντα δ' ἐν αὐτῇ  
 390 ὅπλ' ἐτίθει, τά τε νῆες εὖσσελμοι φορέουσιν.  
 στήσε δ' ἐπ' ἐσχατιῇ λιμένος, περὶ δ' ἐσθλοὶ ἐταῖροι  
 ἀθρόοι ἡγερέθοντο· θεὰ δ' ὤτρυνεν ἕκαστον.  
 ἔνθ' αὖτ' ἄλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη.  
 βῆ ῥ' ἰέναι πρὸς δώματ' Ὀδυσσῆος θείοιο·  
 395 ἔνθα μνηστήρεσσιν ἐπὶ γλυκὺν ὕπνον ἔχευεν,  
 πλάζε δὲ πίνοντας, χειρῶν δ' ἔκβαλλε κύπελλα.  
 οἱ δ' εὖδειν ὤρνοντο κατὰ πτόλιν, οὐδ' ἄρ' ἔτι δὴν  
 εἶατ', ἐπεὶ σφισιν ὕπνος ἐπὶ βλεφάροισιν ἔπιπτεν.  
 αὐτὰρ Τηλέμαχον προσέφη γλαυκῶπις Ἀθήνη  
 400 ἔκπροκαλεσσαμένη μεγάρων ἐν ναιεταόντων,  
 Μέντορι εἰδομένη ἡμὲν δέμας ἠδὲ καὶ αὐδὴν·  
 “Τηλέμαχ', ἦδη μὲν τοι ἐκνήμιδες ἐταῖροι

accented, for ἀγερῆσθαι, like ἔγρεσθαι.

386 f. Cf. § 630 ff. — Φρονίοιο, Νοήμονα: the names are poetically significant. — πρόφρων: see on 230. — ὑπέδεκτο: with οἱ in the sense of ὑπέσχετο undertook, promised, sc. δοῦναι. With the acc. it means simply received, as ὁ μιν πρόφρων ὑπέδεκτο v 372.

388 = γ 487 etc. The formula is used seven times in the *Od.* for the coming of night, always in parataxis (§ 3 q) with the following action. So the first hemistich ζ 321, η 289, θ 417, η 465. For the tense and form of δύσετο, see on α 24.

389. εἵρυσσε: sc. Νοήμων.

390. ἐτίθει: for the form, see § 34 α. — τά τε: see on α 338.

391. στήσε: moored, by means of the πρυνήσια 418.

392. ὤτρυνεν: expresses the effect of the exhortation 384 f.

395. ἔχευεν: for the metaphor, see on α 364; for the tense (1 aor.), § 30 i.

396. πλάζει: bewildered the wits of the revellers.

397. εὖδειν: i.e. ἰέναι κατακείμεντες. Cf. α 424, ζ 255, η 14. — For the closing dipody, see on 36.

398. εἶατο: for the form (Attic -ῆντο), see § 34 j. The pres. occurs in 403. — ἔπιπτεν: impf., stole over.

399. Cf. α 156.

400. ἐν ναιεταόντων: comfortable. See on α 404.

401. See on 268.

402. ἐκνήμιδες: always at this place in the verse. Only here and at ι 60, 550, κ 203, ψ 319 is it an epithet of ἐταῖροι, elsewhere in the *Od.* (four



εἶατ' ἐπήρετμοι τὴν σὴν ποτιδέγμενοι ὀρμὴν·  
ἀλλ' ἴομεν, μὴ δηθὰ διατρίβωμεν ὁδοῖο."

- 405 ὥς ἄρα φωνήσας ἠγήσατο Παλλὰς Ἀθήνη  
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἵχνια βαῖνε θεοῖο,  
αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,  
εὗρον ἔπειτ' ἐπὶ θινὶ κάρη κομόωντας ἐταίρους.  
τοῖσι δὲ καὶ μετέειψ' ἱερὴ ἰς Τηλεμάχοιο·  
410 "δεῦτε, φίλοι, ἦια φερώμεθα· πάντα γὰρ ἦδη  
ἄθρο' ἐνὶ μεγάρῳ. μήτηρ δ' ἐμὴ οὐ τι πέπυσται,  
οὐδ' ἄλλαι δμωαί, μία δ' οἷη μῦθον ἄκουσεν."  
ὥς ἄρα φωνήσας ἠγήσατο, τοὶ δ' ἅμ' ἔποντο.  
οἱ δ' ἄρα πάντα φέροντες ἐυσσέλμῳ ἐπὶ νηὶ  
415 κάτθεσαν, ὥς ἐκέλευσεν Ὀδυσσῆος φίλος υἱός.  
αὐν δ' ἄρα Τηλέμαχος νηὸς βαῶν, ἥρχε δ' Ἀθήνη,

times) and always in the *II.* (over thirty times) it is an epith. of Achaeans in general as distinguished from barbarians. So *κάρη κομόωντας* 408, which is used with *ἐταίρους* only there, elsewhere of Ἀχαιοί, and always in the same place in the verse.

403. *εἶατ' ἐπήρετμοι*: a friendly exaggeration (*cf.* 408) to increase his haste. *ἐπήρετμοι* is elsewhere used only of ships. Ἀττικῶς *εἰπεῖν*, *ἐπίκωποι* (oarsmen, Eust.).

404. *διατρίβωμεν*: *sc.* ἐταίρους, with gen. of separation only here. See on βλάπτουσι *a* 195, and on β 205.

Vs. 405-434. *The manning of the ship, and her departure.*

405 f. = γ 29 f., η 37 f.; *cf.* ε 192 f. The first hemistich occurs about fifty times in Homer, followed by ἀπέβη and a movable element eleven times, followed by ἠγήσατο and a movable element ten times. See on 413.—μετ' ἵχνια: *after, according to, i.e. in the steps.*

407 = δ 428, θ 50, μ 391, ν 70, δ 573 (*κατήλθομεν*) = λ 1.

409 = σ 405, φ 101, σ 60 (τοῖς δ' αὖτις) = φ 130. The second hemistich occurs also π 476, χ 354.—*ἱερὴ ἰς Τηλεμάχοιο*: the sturdy strength of, i.e. the sturdy and strong Telemachus. *Cf.* η 2, 167, ι 105, Ν 248, and see § 2 s.

410. *δεῦτε*: an imperatival pl. to δεῦρο, equiv. to δεῦρ' ἵτε. Both are followed by a subjv. of exhortation. *Cf.* θ 133, 292.

412. ἄλλαι: *besides, either*; see on α 128. The information is at the same time a warning to silence on their part.

413 = θ 46, 104, Μ 251, Ν 833. For the first hemistich, see on 405.

416. *Cf.* γ 12. So Α 309 f. finds detailed sequel in 436 ff.—ἀνά: *adv.* with βαῖνε, both followed by locative gen. after the analogy of ἐπιβαίνω, here and ι 177, ο 284.

νηὶ δ' ἐνὶ πρυμνῇ κατ' ἄρ' ἔξετο· ἄγχι δ' ἄρ' αὐτῆς  
 ἔξετο Τηλέμαχος. τοὶ δὲ πρυμνήσι' ἔλυσαν,  
 ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον.  
 420 τοῖσιν δ' ἵκμενον οὔρον ἱεὶ γλαυκῶπις Ἀθήνη,  
 ἄκραῃ Ζέφυρον, κελάδοντ' ἐπὶ οἴνοπα πόντον.  
 Τηλέμαχος δ' ἐτάροισιν ἐποτρύννας ἐκέλευσεν  
 ὅπλων ἄπτεσθαι· τοὶ δ' ὀτρύνοντος ἄκουσαν.  
 ἱστὸν δ' εἰλάτινον κοίλης ἔντοσθε μεσόδμης  
 425 στήσαν ἀείραντες, κατὰ δὲ προτόνοισιν ἔδησαν,  
 ἔλκον δ' ἱστία λευκὰ ἐνστρέπτοισι βοεῦσιν.

417. πρυμνῇ: here used as adj.

418. The second hemistich occurs also ο 286, 552.

419 = δ 579, which is followed by ἐξῆς κτλ., the formula describing the rowing. That may possibly be understood here, in this loose complex of formulaic verses, though the rowing was soon rendered unnecessary by the breeze, as in λ 638 ff. See on the more frequent formula ι 103. The verse is redundant here after 414 f., and usually the mention of embarking precedes that of unfastening the πρυμνήσια. — ἐπὶ κληῖσι: at the oar-pins. The oar was loosely fastened by a leather thong to a single pin standing upright in the gunwale of the boat. See on δ 782.

420 = ο 292. Cf. λ 7, A 479. — ἵκμενον: prop. a 2d aor. partic., come at last, in answer to the sailors' prayers, and so well-come, favoring, secundus.

421. ἀκραῇ: a rare contraction (§ 6 c). — ἐπὶ οἴνοπα πόντον: cf. α 183.

422 = ο 287.

423. The first hemistich occurs also ο 288, with a following τοὶ δ' ἐσσημένως ἐπίθοντο. The second hemistich

here occurs also τ 419. — ὅπλων ἄπτεσθαι: bear a hand at the tackle, i.e. "make sail."

424-426 = ο 289-291.

424 f. μεσόδμης: lit. mid-structure, a vague term, prob. best taken of a strong timber running across ship between fore and aft decks, into a hollow of which the mast was raised (Keep's Autenrieth, cut No. 62 bb), and held there by the πρότονοι (fore-stays). Before raising the mast, however, as described here, its base was set fast in the ἱστοπέδη or mast-box, which served as fulcrum and hinge. See on μ 51. Autenrieth presents the view which reverses the relative office of the two devices.

426. ἔλκον: drew taut the lower corners, equiv. to ἀνὰ πέτασσαν A 480. Originally the sail was furled up on the yard, which was fixed on the mast and raised or lowered with it. Cf. Hom. Hy. vii. 32 ἱστὸν τε καὶ ἱστῖον ἔλκετο νηός. In the time of Hdt. the mast was stationary, and the yard was hoisted or lowered instead of the mast, so that his phrase is ἀείραντες τὰ ἱστία. The Homeric formulae, composed by poets familiar with the earlier practice, were afterwards used by



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 ἣ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.  
 430 δησάμενοι δ' ἄρα ὄπλα θοὴν ἀνὰ νῆα μέλαιναν  
 στήσαντο κρητῆρας ἐπιστεφέας οὔνοιο,  
 λείβον δ' ἀθανάτοισι θεοῖς αἰειγενέτησιν,  
 ἐκ πάντων δὲ μάλιστα Διὸς γλαυκῶπιδι κούρῃ.  
 παννυχίη μὲν ῥ' ἦ γε καὶ ἡὼ πείρε κέλευθον,

those familiar only with the second.  
 —**ἱστία**: of a single sail. — **βοεῦσιν**:  
 the *κάλους* of ε 260.

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 ἐν δ' ἄνεμος πρήσεν of A 481. See on  
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428 f. = A 482 f. — **πορφύρεον**: foam-  
 ing; cf. *πορφύρω* boil or bubble up.  
 The epith. prob. has no reference to  
 any distinct dark color, but rather to  
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 π 391, of the sea near the shore, when  
 mountain streams are dashing into it.  
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 327, ξ 254 with the current.

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 the tackle; as sailors now say "belay-  
 ing all."

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433. The first hemistich occurs also  
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434. **ἡὼ**: through the dawning; *παν-  
 νυχίη* then becomes equiv. to *πᾶσαν  
 νύκτα*. — There is no break in thought  
 between this book and the one which  
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Τὰ ἐν Πύλῳ.

ἥελιος δ' ἀνόρουσε, λιπὼν περικαλλέα λίμνην,  
οὐρανὸν ἐς πολύχαλκον, ἔν' ἀθανάτοισι φαείνῳ  
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζείδωρον ἄρουραν·  
οἱ δὲ Πύλον, Νηλῆος ἐκτίμενον πολίεθρον,  
5 Ἴξον· τοὶ δ' ἐπὶ θινὶ θαλάσσης ἱερὰ ῥέζον,  
ταύρους παμμέλανας, ἐνοσίχθονι κυανοχαίτῃ.

Vs. 1-66. *The arrival of Telemachus and Athene at Pylus, and their hospitable reception.*

1. **λίμνην**: here of Oceanus, thought of as the resting-place of Helios, from which he rises in the morning and into which he sinks at night, ἐν δ' ἔπεισ' Ὠκεανῷ λαμπρὸν φῶς ἡελίοιο Θ 485. *Cf.* ἥελιος μὲν ἔπειτα νέον προσέβαλλεν ἄρουρας | ἐξ ἀκαρπελῆταιο (*calmly flowing*) βαθυρρόου Ὠκεανοῖο τ 433 f. = H 421 f.

2. The first hemistich occurs also E 504. For the second, *cf.* μετ' ἀθανάτοισι φάεινε μ 385. For another and briefer formula descriptive of sunrise, *cf.* εἶτε γὰρ ἥελιος φάεθων ὑπερέσχευε γαίης Δ 735. Usually it is the dawning of the day which the poet describes, as in β 1, ε 1, B 48, Ω 695. — **πολύχαλκον**: this epith., like χάλκεος and σιδήρεος, shows that the firmament was conceived as a fixed metallic dome.

3 = μ 386. The second hemistich occurs also η 332, τ 593, Θ 486, τ 226.

— **θνητοῖσι βροτοῖσι**: *dying mortals*, adj. and adj. subst. (= ἀνθρώποις), as though ἀθανάτοισι θεοῖσι had preceded. So in η 210; *cf.* ῥήϊδιον δὲ θεοῖσι . . . | ἡμὲν κυδῆναι (*glorify*) θνητὸν βροτὸν ἡδὲ κακῶσαι π 211 f. See on α 32.

4. **Πύλον**: in the *Od.*, this is the city in Messenia, opposite the island Sphacteria. Neleus, its founder, was a son of Poseidon (λ 235-257), and had been driven from the Thessalian Iolcus by his brother Pelias.

5. **Ἴξον**: must be taken of their arrival off Pylus; the landing is described in 10 f. For the form, the so-called 'mixed aor.,' see § 30 j. — **τοὶ δέ**: the people implied in Πύλον and πολίεθρον. So οἱ δέ in ω 415 of the πτόλιν in 413.

6. **παμμέλανας**: as offerings to the god of the deep dark sea. Of the same color were also the victims for the deities of the lower world. — **κυανοχαίτῃ**: *dark-haired*; the color of the element itself is transferred to the hair of its personified represen-



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2. The first hemistich occurs also E 504. For the second, cf. μετ' ἀθανάτοισι φάεινε μ 385. For another and briefer formula descriptive of sunrise, cf. εὔτε γὰρ ἥελιος φαέθων ὑπερ-έσχεθε γαίης Δ 735. Usually it is the dawning of the day which the poet describes, as in β 1, ε 1, B 48, Ω 695. — **πολύχαλκον**: this epith., like χάλκεος and σιδήρεος, shows that the firmament was conceived as a fixed metallic dome.

3 = μ 386. The second hemistich occurs also η 332, τ 593, Θ 486, τ 226.

— **θνητοῖσι βροτοῖσι**: dying mortals, adj. and adj. subst. (= ἀνθρώποις), as though ἀθανάτοισι θεοῖσι had preceded. So in η 210; cf. ῥηίδιον δὲ θεοῖσι . . . | ἡμὲν κυδῆναι (glorify) θνητὸν βροτὸν ἡδὲ κακῶσαι π 211 f. See on α 32.

4. **Πύλον**: in the *Od.*, this is the city in Messenia, opposite the island Sphacteria. Neleus, its founder, was a son of Poseidon (λ 235-257), and had been driven from the Thessalian Iolcus by his brother Pelias.

5. **Ἴξον**: must be taken of their arrival off Pylus; the landing is described in 10 f. For the form, the so-called 'mixed aor.,' see § 30 j. — **τοὶ δέ**: the people implied in Πύλον and πολίεθρον. So οἱ δέ in ω 415 of the πόλιν in 413.

6. **παμμέλανας**: as offerings to the god of the deep dark sea. Of the same color were also the victims for the deities of the lower world. — **κυανοχαίτῃ**: dark-haired; the color of the element itself is transferred to the hair of its personified represen-



- ἐννέα δ' ἔδραι ἔσαν, πεντηκόσιοι δ' ἐν ἐκάστη  
 εἶατο καὶ προύχοντο ἐκάστοθι ἐννέα ταύρους.  
 εἴθ' οἱ σπλάγχχνα πάσαντο, θεῶ δ' ἐπὶ μῆρι' ἔκαιον,  
 10 οἱ δ' ἰθὺς κατάγοντο ἰδ' ἰστία νηὸς εἴσης  
 στείλαν αἰείραντες, τὴν δ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί.  
 ἐκ δ' ἄρα Τηλέμαχος νηὸς βαῶν, ἦρχε δ' Ἀθήνη  
 τὸν προτέρη προσέειπε θεά, γλανκῶπις Ἀθήνη·  
 "Τηλέμαχ', οὐ μὲν σε χρὴ εἶ' αἰδοῦς, οὐδ' ἡβαιὸν  
 15 τούνεκα γὰρ καὶ πόντον ἐπέπλως, ὄφρα πύθῃαι  
 πατρός, ὅπου κύθε γαῖα καὶ ὅν τινα πότμον ἐπέσπεν.  
 ἀλλ' ἄγε νῦν ἰθὺς κίε Νέστορος ἵπποδάμοιο·

tative. For *κύανος* dark-blue glass, see on η 87.

7. *ἔδραι*: ranks or rows, as in 31. Their number was the same as the cities in the realm (B 591 ff.). — *πεντηκόσιοι*: the large number is thought to be not unnatural in a public sacrifice to the ancestral god of the royal house (see on 4). It is the largest sacrifice described in Homer, a Messenian national ceremony.

8. *προύχοντο*: were presenting for sacrifice. For the 'crasis,' see § 8. — *ἐκάστοθι*: i.e. at each *ἔδρα*.

9 f. *εἴτε*: at the point when, always in asyndeton. Its correlative is *δέ* (10) then, a good instance of parataxis. — *ἐπὶ*: sc. *βωμοῖς*, as in 179. Cf. 273, and see on β 80. — *μῆρια*: see on 456.

10 f. *ἰθὺς κατάγοντο*: put straight in, viz. for the landing-place. The opposite of *κατάγεσθαι* is *ἀνάγεσθαι* put out to sea, as in A 478. — *ἰστία* *στείλαν αἰείραντες*: took out and stowed away. Here mast and sail are included in *ἰστία*, and *αἰείραντες* refers not to raising the sail to the yard, a usage not elsewhere found, but to lifting the mast with its sail out of

the *ἰστοπέδη*, as it had been lifted into it β 425. — *τὴν δ' ὥρμισαν*: the fuller formula occurs δ 785 etc. They made her fast by anchor-stones thrown from the bows into the water, and by stern cables fastened to the shore.

12. Cf. β 416.

13. The first hemistich occurs besides, with masc. subj., nine times in the *Il.* For the second, see on α 44. The whole formula introduces a conversation, while 25 continues one.

14. *οὐ μὲν σε χρὴ*: thou surely hast no need. See on α 124, 225. — The last dipody closes the verse also five times in the *Il.*, as B 380.

15. *καί*: actually, intensifying the relation between purpose and fulfilment. See on β 104, and cf. 44, δ 206. It is similarly intensive in *τί καὶ χρὴ προσδοκᾶν* what must we expect, Dem. iv. 46. — *ἐπέπλως*: 2d aor. without variable vowel (§ 35).

16. *πατρός*: 'prolepsis.' H. 878. — *ὅπου κύθε γαῖα*: "where he lies buried." Cf. Hector's prayer ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτει Z 464. — *ἐπέσπεν*: syncopated 2d aor. from *ἐφέπω*.

17. Cf. β 301.

- εἶδομεν, ἦν τινα μῆτιν ἐνὶ στήθεσσι κέκευθεν.  
 λίσσεσθαι δέ μιν αὐτός, ὅπως νημερτέα εἴπῃ·  
 20 ψεύδος δ' οὐκ ἐρέει· μάλα γὰρ πεπνυμένος ἐστίν."  
 τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδα·  
 "Μέντορ, πῶς τ' ἄρ' ἴω; πῶς τ' ἄρ' προσπτεύξομαι αὐτόν;  
 οὐδέ τί πω μύθοισι πεπείρημαι πυκινούισιν·  
 αἰδῶς δ' αὖ νέον ἄνδρα γεραίτερον ἐξερέεσθαι."  
 25 τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·  
 "Τηλέμαχ', ἄλλα μὲν αὐτὸς ἐνὶ φρεσὶ σῆσι νοήσεις,  
 ἄλλα δὲ καὶ δαίμων ὑποθήσεται· οὐ γὰρ οἶω  
 οὗ σε θεῶν ἀέκητι γενέσθαι τε τραφέμεν τε."  
 ὥς ἄρα φωνήσας ἠγήσατο Παλλὰς Ἀθήνη  
 30 καρπαλίμως· ὁ δ' ἔπειτα μετ' ἵχνια βαίνει θεοῖο.  
 Ἴξον δ' ἐς Πυλίων ἀνδρῶν ἄγυριν τε καὶ ἔδρας,  
 ἐνθ' ἄρα Νέστωρ ἦστο σὺν νιάσιν, ἀμφὶ δ' ἑταῖροι

18. εἶδομεν: subjv. of οἶδα, *let us know*, not ἴδομεν *let us see*. The asyndeton occurs in a causal relation, "for we would know."

19 f. Cf. 327 f. — λίσσεσθαι: as *imv.* — αὐτός: the reading of Aristarchus for the αὐτόν of the Mss. — νημερτέα: *the truth*, without concealment or softening (cf. 96 f., δ 348 ff.); while ψεύδος is an untruth invented to deceive. — The last two words close the verse also ε 300 (εἶπεν), λ 96 (εἶπω). Cf. the more frequent νημερτές ἐνισπείν of 327 (eight times in Homer).

22. προσπτεύξομαι: subjv. of deliberation, like ἴω. Cf. πῶς τ' ἄρ' ἴω μετὰ μῶλον; Achilles to Iris ζ 188.

23. μύθοισι πεπείρημαι: *have I tried myself with*, i.e. *am I practised in speeches*.

24. αἰδῶς: sc. ἐστί. So we say it is a shame, for it is shameful. See on α 350.

26 f. ἄλλα μὲν, ἄλλα δέ: *some things, others*.

28. οὐ: repetition of the same neg. in the middle of the sent. for very strong emphasis; "no indeed I do not." It is the only instance in Homer. Most like it are the οὐτις following the oath οὐ μά A 88, and the οὐδέ κεν ἄλλως | οὐδὲ θεὸς τεύξει of θ 176 f. — θεῶν ἀέκητι: in this order also μ 290, ο 720, θεῶν δ' ἀέκητι M 8, but ἀέκητι θεῶν α 79, δ 504, ζ 240, ω 444. The first order, with the exception of the present passage, always begins the second hemistich of the verse, the second order always closes the first hemistich. — τραφέμεν: *grew up*, 2d aor. inf. act. intr. — The second hemistich occurs also H 199, ζ 436. See on δ 723.

29 f. = β 405 f.

31. ἄγυριν: *gathering* of any kind, of dead bodies II 661, of ships Ω 141;



- 375 ἢ αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκούσαι,  
 ὥς ἂν μὴ κλαίουσα κατὰ χροῖα καλὸν ἰάπτῃ."  
 ὧς ἄρ' ἔφη, γρῆυς δὲ θεῶν μέγαν ὄρκον ἀπώμνυ.  
 αὐτὰρ ἐπεὶ ῥ' ὄμοσέν τε τελεύτησέν τε τὸν ὄρκον,  
 αὐτίκ' ἔπειτ' οἱ οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσεν,  
 380 ἐν δέ οἱ ἄλφιστα χεῦεν ἐνρραφίεσσι δοροῖσιν.  
 Τηλέμαχος δ' ἐς δώματ' ἰὼν μνηστῆρσιν ὁμίλειν.  
 ἔνθ' αὖτ' ἄλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη.  
 Τηλεμάχῳ ἐικυῖα κατὰ πτόλιν ὄχετο πάντῃ,  
 καὶ ῥα ἐκάστῳ φωτὶ παρισταμένη φάτο μῦθον,  
 385 ἐσπερίους δ' ἐπὶ νῆα θοὴν ἀγέρεσθαι ἀνώγειν.

more definite than the usual const. in Homer, which is the inf., as in 375. GMT. 67, 2 n. 1; M. 297. Cf. *eis* ὃ κε 97, *eis* ὅτε κεν 99. — ἐνδεκάτῃ τε δυοδεκάτῃ: the formula is based on a primitive decimal notation, and signifies "more than ten." So δ 588. Cf. γ 391, δ 747. The τέ . . . τέ place the two numerals on a par, like *η* in δεκάτῃ ἢ ἐνδεκάτῃ τ 192. Cf. διελθόντων ἑπτῶν καὶ δύο καὶ τριῶν Thuc. i. 82, § 2, like γ 115. The fem. ordinal is a subst. in designations of days.

375 = δ 748 (σ' αὐτήν). — ἀφορμηθέντος: for this context, sc. ἐμοῦ. See on α 289, and cf. ὁρμήν 403.

376 = δ 749 (ἰάπτῃς). — ὥς ἂν: for the modal particle in a final clause, see G. 216 n. 2; H. 882. See also on ἀσφάλλῃς 193. — κατὰ: adv. with ἰάπτῃ, bring down, i.e. injure. On ἰάπτω, see M. 46.

377. θεῶν μέγαν ὄρκον: i.e. the oath by earth, heaven, and the Styx, which the gods themselves used (as in ε 184 ff.). This was of course stronger than an oath of mortals. — ἀπώμνυ: lit. *swore off*, i.e. *swore that she would not* (tell Penelope). So *ἦδη γάρ τοι*

ἀπώμοσα καρτερὸν ὄρκον κ 381. The opposite is ἐπώμνυν ο 437. See on ἀπειπέμεν α 91.

378 = κ 346, ε 280, and in pl. μ 304 = ο 438 = σ 59. — ὄμοσέν τε τελεύτησέν τε: *had sworn and finished*, i.e. *had sworn to the end*. See on 9.

379 f. Cf. 349, 354.

381. Cf. 288. — ὁμίλειν: for the *ν* final, see on α 151, and cf. ἀνώγειν 385.

Vs. 382-404. *Athene provides a ship and a crew, and summons Telemachus to the harbor.*

382 = 393, δ 795, ζ 112, σ 187; for variations, cf. ε 382, ψ 242, 344. A formula of transition. The first hemistich is used also with other verse-ends; the second is the variable element of the formula. Cf. δ 219, ψ 140 = 193. The verse following the formula usually shows the asyndeton of explanatory appos.

383. ἐικυῖα: of four syllables, with short stem. See on α 428 *fin*.

384 = θ 10. The speech in direct form would naturally follow the verse here also. — ἐκάστῳ φωτί: sc. of the twenty whom she selected. Cf. 212.

385. ἀγέρεσθαι: a 2d aor. falsely

- ἥ δ' αὖτε Φρονίοιο Νοήμονα φαίδιμον υἱὸν  
 ᾗτε νῆα θοὴν· ὁ δέ οἱ πρόφρων ὑπέδεκτο.  
 δύσετό τ' ἡέλιος σκιάωντό τε πᾶσαι ἀγνυαί,  
 καὶ τότε νῆα θοὴν ἄλαδ' εἴρυσε, πάντα δ' ἐν αὐτῇ  
 390 ὄπλ' ἐτίθει, τά τε νῆες εὖσσελμοι φορέουσιν.  
 στήσε δ' ἐπ' ἐσχατιῇ λιμένος, περὶ δ' ἐσθλοὶ ἐταῖροι  
 ἀθρόοι ἡγερέθοντο· θεὰ δ' ὤτρυνεν ἕκαστον.  
 ἔνθ' αὖτ' ἄλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη.  
 βῆ ῥ' ἰέναι πρὸς δώματ' Ὀδυσσῆος θείοιο·  
 395 ἔνθα μνηστήρεσσιν ἐπὶ γλυκὺν ὕπνον ἔχευεν,  
 πλάζε δὲ πίνοντας, χειρῶν δ' ἔκβαλλε κύπελλα.  
 οἱ δ' εὐδεν ὠρνυντο κατὰ πτόλιν, οὐδ' ἄρ' ἔτι δὴν  
 εἶατ', ἐπεὶ σφισιν ὕπνος ἐπὶ βλεφάροισιν ἔπιπτεν.  
 αὐτὰρ Τηλέμαχον προσέφη γλαυκῶπις Ἀθήνη  
 400 ἐκπροκαλεσασμένη μεγάρων ἐν ναιετάοντων,  
 Μέντορι εἰδομένη ἡμὲν δέμας ἠδὲ καὶ αὐδὴν·  
 “Τηλέμαχ', ἦδη μὲν τοι εὐκνήμιδες ἐταῖροι

accented, for ἀγερῆσθαι, like ἔγρεσθαι.

386 f. Cf. § 630 ff. — Φρονίοιο, Νοήμονα: the names are poetically significant. — πρόφρων: see on 230. — ὑπέδεκτο: with of in the sense of ὑπέσχετο undertook, promised, sc. δοῦναι. With the acc. it means simply received, as ὁ μιν πρόφρων ὑπέδεκτο v 372.

388 = γ 487 etc. The formula is used seven times in the *Od.* for the coming of night, always in parataxis (§ 3 q) with the following action. So the first hemistich ζ 321, η 289, θ 417, Η 465. For the tense and form of δύσετο, see on α 24.

389. εἴρυσσε: sc. Νοήμων.

390. ἐτίθει: for the form, see § 34 a. — τά τε: see on α 338.

391. στήσε: moored, by means of the πρυνμήσια 418.

392. ὤτρυνεν: expresses the effect of the exhortation 384 f.

395. ἔχευεν: for the metaphor, see on α 364; for the tense (1 aor.), § 30 i.

396. πλάζει: bewildered the wits of the revellers.

397. εὐδεν: i.e. ἰέναι κατακείμενος. Cf. α 424, ζ 255, η 14. — For the closing dipody, see on 36.

398. εἶατο: for the form (Attic -ῆντο), see § 34 j. The pres. occurs in 403. — ἔπιπτεν: impf., stole over.

399. Cf. α 156.

400. ἐν ναιετάοντων: comfortable. See on α 404.

401. See on 268.

402. εὐκνήμιδες: always at this place in the verse. Only here and at ι 60, 550, κ 203, ψ 319 is it an epithet of ἐταῖροι, elsewhere in the *Od.* (four



εἵατ' ἐπήρετμοι τὴν σὴν ποτιδέγμενοι ὀρμήν·  
ἀλλ' ἴομεν, μὴ δηθὰ διατρίβωμεν ὁδοῖο."

- 405 ὥς ἄρα φωνήσας ἡγήσατο Παλλὰς Ἀθήνη  
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἔχνια βαῖνε θεοῖο,  
αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,  
εὖρον ἔπειτ' ἐπὶ θινὶ κάρη κομόωντας ἐταίρους.  
τοῖσι δὲ καὶ μετέειφ' ἱερὴ ἱς Τηλεμάχοιο·  
410 "δεῦτε, φίλοι, ἦα φερώμεθα· πάντα γὰρ ἤδη  
ἄθρο' ἐνὶ μεγάρῳ. μήτηρ δ' ἐμὴ οὐ τι πέπυσται,  
οὐδ' ἄλλαι δμωαί, μία δ' οἷη μῦθον ἄκουσεν."  
ὥς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἔποντο.  
οἱ δ' ἄρα πάντα φέροντες ἐυσσέλμῳ ἐπὶ νηὶ  
415 κάτθεσαν, ὥς ἐκέλευσεν Ὀδυσσῆος φίλος υἱός.  
ἂν δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Ἀθήνη,

times) and always in the *Il.* (over thirty times) it is an epith. of Achaeans in general as distinguished from barbarians. So *κάρη κομόωντας* 408, which is used with *ἐταίρους* only there, elsewhere of Ἀχαιοί, and always in the same place in the verse.

403. *εἵατ' ἐπήρετμοι*: a friendly exaggeration (cf. 408) to increase his haste. *ἐπήρετμοι* is elsewhere used only of ships. Ἀττικῶς εἰπεῖν, ἐπίκωποι (oarsmen, Eust.).

404. *διατρίβωμεν*: sc. *ἐταίρους*, with gen. of separation only here. See on *βλάπτουσι* α 195, and on β 205.

Vs. 405-434. *The manning of the ship, and her departure.*

405 f. = γ 29 f., η 37 f.; cf. ε 192 f. The first hemistich occurs about fifty times in Homer, followed by ἀπέβη and a movable element eleven times, followed by ἡγήσατο and a movable element ten times. See on 413.—*μετ' ἔχνια*: after, according to, i.e. in the steps.

407 = δ 428, θ 50, μ 391, ν 70, δ 573 (κατήλθομεν) = λ 1.

409 = σ 405, φ 101, σ 60 (τοῖς δ' αὐτῆς) = φ 130. The second hemistich occurs also π 476, χ 354.—*ἱερὴ ἱς Τηλεμάχοιο*: the sturdy strength of, i.e. the sturdy and strong Telemachus. Cf. η 2, 167, ι 105, Ν 248, and see § 2 s.

410. *δεῦτε*: an imperatival pl. to δεῦρο, equiv. to δεῦρ' ἴτε. Both are followed by a subjv. of exhortation. Cf. θ 133, 292.

412. *ἄλλαι*: besides, either; see on α 128. The information is at the same time a warning to silence on their part.

413 = θ 46, 104, Μ 251, Ν 833. For the first hemistich, see on 405.

416. Cf. γ 12. So Α 309 f. finds detailed sequel in 436 ff.—*ἀνά*: adv. with βαῖνε, both followed by locative gen. after the analogy of ἐπιβαῖνω, here and ε 177, ο 284.

- νηὶ δ' ἐνὶ πρυμνῇ κατ' ἄρ' ἔξετο· ἄγχι δ' ἄρ' αὐτῆς  
 ἔξετο Τηλέμαχος. τοὶ δὲ πρυμνήσι' ἔλυσαν,  
 ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον.  
 420 τοῖσι δ' ἔκμενον οὔρον ἱεὶ γλαυκῶπις Ἀθήνη,  
 ἀκραῇ Ζέφυρον, κελάδοντ' ἐπὶ οἴνοπα πόντον.  
 Τηλέμαχος δ' ἐτάροισιν ἐποτρύννας ἐκέλευεν  
 ὅπλων ἅπτεσθαι· τοὶ δ' ὀτρύνοντος ἤκουσαν.  
 ἰστὸν δ' εἰλάτινον κοίλης ἔντοσθε μεσόδμης  
 425 στήσαν αἰείραντες, κατὰ δὲ προτόνοισιν ἔδησαν,  
 ἔλκον δ' ἰστία λευκὰ ἐυστρέπτοισι βοεῦσιν.

417. πρυμνῇ: here used as adj.

418. The second hemistich occurs also ο 286, 552.

419 = δ 579, which is followed by ἐξῆς κτλ., the formula describing the rowing. That may possibly be understood here, in this loose complex of formulaic verses, though the rowing was soon rendered unnecessary by the breeze, as in λ 638 ff. See on the more frequent formula ι 103. The verse is redundant here after 414 f., and usually the mention of embarking precedes that of unfastening the πρυμνήσια. — ἐπὶ κληῖσι: at the oar-pins. The oar was loosely fastened by a leather thong to a single pin standing upright in the gunwale of the boat. See on δ 782.

420 = ο 292. Cf. λ 7, Α 479. — ἔκμενον: prop. a 2d aor. partic., come at last, in answer to the sailors' prayers, and so well-come, favoring, secundus.

421. ἀκραῇ: a rare contraction (§ 6 c). — ἐπὶ οἴνοπα πόντον: cf. α 183.

422 = ο 287.

423. The first hemistich occurs also ο 288, with a following τοὶ δ' ἐσσυμένως ἐπίθοντο. The second hemistich

here occurs also τ 419. — ὅπλων ἅπτεσθαι: bear a hand at the tackle, i.e. "make sail."

424-426 = ο 289-291.

424 f. μεσόδμης: lit. mid-structure, a vague term, prob. best taken of a strong timber running across ship between fore and aft decks, into a hollow of which the mast was raised (Keep's Autenrieth, cut No. 62 bb), and held there by the πρότονοι (fore-stays). Before raising the mast, however, as described here, its base was set fast in the ἰστοπέδεθ or mast-box, which served as fulcrum and hinge. See on μ 51. Autenrieth presents the view which reverses the relative office of the two devices.

426. ἔλκον: drew taut the lower corners, equiv. to ἀνὰ πέτασσαν Α 480. Originally the sail was furled up on the yard, which was fixed on the mast and raised or lowered with it. Cf. Hom. Hy. vii. 32 ἰστὸν τε καὶ ἰστίον ἔλκετο νηός. In the time of Hdt. the mast was stationary, and the yard was hoisted or lowered instead of the mast, so that his phrase is αἰείραντες τὰ ἰστία. The Homeric formulae, composed by poets familiar with the earlier practice, were afterwards used by



ἔπρησεν δ' ἄνεμος μέσον ἰστίον, ἀμφὶ δὲ κῦμα  
 στείρη πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·  
 ἣ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.  
 430 δησάμενοι δ' ἄρα ὄπλα θοὴν ἀνὰ νῆα μέλαιναν  
 στήσαντο κρητῆρας ἐπιστεφέας οὔνοιο,  
 λείβον δ' ἀθανάτοισι θεοῖς αἰειγενέτησιν,  
 ἐκ πάντων δὲ μάλιστα Διὸς γλαυκῶπιδι κούρῃ.  
 παννυχίη μὲν ῥ' ἦ γε καὶ ἡὼ πείρε κέλευθον,

those familiar only with the second.  
 —**ιστία**: of a single sail. — **βοεῦσιν**:  
 the *kalous* of ε 260.

427 f. **ἔπρησεν**: *ἐμπρησεν* has been  
 conjectured, to correspond with the  
*ἐν δ' ἄνεμος πρήσεν* of A 481. See on  
 β 81. — **ἀμφί**: adv., *at both sides*, fol-  
 lowed by locative dat. (*στείρῃ*).

428 f. = A 482 f. — **πορφύρεον**: *foam-  
 ing*; cf. *πορφύρω* *boil or bubble up*.  
 The epith. prob. has no reference to  
 any distinct dark color, but rather to  
 the changing, glancing effect on the  
 eye produced by water in commotion.  
 This effect was afterwards noticed  
 also in the color purple. The epith.  
 is not applied to the sea as a body of  
 water, but to separate waves; once,  
 π 391, of the sea near the shore, when  
 mountain streams are dashing into it.  
 — **νηὸς ἰούσης**: still dependent on  
*στείρῃ* (cf. γ 281), but approaching  
 the freedom of the gen. abs. const.  
 See § 3 f.

429. **κατὰ κῦμα**: *with the waves, i.e.*  
*"before the wind."* So *κατὰ ῥόον* ε  
 327, ξ 254 *with the current*.

430. **δησάμενοι ὄπλα**: *making fast  
 the tackle*; as sailors now say "*belay-  
 ing all*."

431. See on α 148.

433. The first hemistich occurs also  
 Δ 96.

434. **ἡὼ**: *through the dawning*; *παν-  
 νυχίη* then becomes equiv. to *πᾶσαν  
 νύκτα*. — There is no break in thought  
 between this book and the one which  
 follows, but rather close paratactic  
 connection. The division of *Il.* and  
*Od.* into books was an arbitrary one,  
 for the convenience of book-makers  
 and commentators, like that of the  
 New Testament into chapters and  
 verses. — **πείρε**: the continuous action  
 denoted by the impf. comes to its  
 close in the aors. *ἀνόρουσε, ἔξον* (γ 1, 5),  
*when the sun rose and they came, etc.*  
 See § 3 g.

## ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Γ.

Τὰ ἐν Πύλῳ.

ἥελιος δ' ἀνόρουσε, λιπὼν περικαλλέα λίμνην,  
οὐρανὸν ἐς πολύχαλκον, ἔν' ἀθανάτοισι φαείνῳ  
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζεῖδωρον ἄρουραν·  
οἱ δὲ Πύλον, Νηληῖος ἐνκτίμενον πτολίεθρον,  
5 ἱξον· τοὶ δ' ἐπὶ θινὶ θαλάσσης ἱερὰ ῥέζον,  
ταύρους παμμέλanas, ἐνοσίχθονι κυανοχαίτῃ.

Vs. 1-66. *The arrival of Telemachus and Athene at Pylus, and their hospitable reception.*

1. *λίμνην*: here of Oceanus, thought of as the resting-place of Helius, from which he rises in the morning and into which he sinks at night, ἐν δ' ἔπεισ' Ὁκεανῷ λαμπρὸν φῶς ἡελίοιο Θ 485. Cf. ἥελιος μὲν ἔπειτα νέον προσέβαλλεν ἄρούρας | ἐξ ἀκααρπείταο (*calmly flowing*) βαθυρρόδου Ὁκεανοῖο τ 433 f. = H 421 f.

2. The first hemistich occurs also E 504. For the second, cf. μετ' ἀθανάτοισι φαείνε μ 385. For another and briefer formula descriptive of sunrise, cf. εἴτε γὰρ ἥελιος φαέθων ὑπερ-έσχεθε γαίης Δ 735. Usually it is the dawning of the day which the poet describes, as in β 1, ε 1, B 48, Ω 695. — *πολύχαλκον*: this epith., like χάλκεος and σιδήρεος, shows that the firmament was conceived as a fixed metallic dome.

3 = μ 386. The second hemistich occurs also η 332, τ 593, Θ 486, Υ 226.

— *θνητοῖσι βροτοῖσι*: *dying mortals*, adj. and adj. subst. (= ἀνθρώποις), as though ἀθανάτοισι θεοῖσι had preceded. So in η 210; cf. βηίδιον δὲ θεοῖσι . . . | ἡμὲν κυδῆναι (*glorify*) θνητὸν βροτὸν ἡδὲ κακῶσαι π 211 f. See on α 32.

4. *Πύλον*: in the *Od.*, this is the city in Messenia, opposite the island Sphacteria. Neleus, its founder, was a son of Poseidon (λ 235-257), and had been driven from the Thessalian Iolcus by his brother Pelias.

5. *ἱξον*: must be taken of their arrival off Pylus; the landing is described in 10 f. For the form, the so-called 'mixed aor.,' see § 30 j. — *τοὶ δέ*: the people implied in Πύλον and πτολίεθρον. So οἱ δέ in ω 415 of the πτόλιν in 413.

6. *παμμέλanas*: as offerings to the god of the deep dark sea. Of the same color were also the victims for the deities of the lower world. — *κυανοχαίτῃ*: *dark-haired*; the color of the element itself is transferred to the hair of its personified represen-



- ἐννέα δ' ἔδραι ἔσαν, πεντηκόσιοι δ' ἐν ἐκάστη  
 εἶατο καὶ προύχοντο ἐκάστοθι ἐννέα ταύρους.  
 εἶθ' οἱ σπλάγχχνα πάσαντο, θεῶ δ' ἐπὶ μῆρ' ἔκαιον,  
 10 οἱ δ' ἰθὺς κατάγοντο ἰδ' ἰστία νηὸς εἴσης  
 στεῖλαν αἰείραντες, τὴν δ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί.  
 ἐκ δ' ἄρα Τηλέμαχος νηὸς βαῶν, ἦρχε δ' Ἀθήνη  
 τὸν προτέρη προσέειπε θεά, γλαυκῶπις Ἀθήνη·  
 "Τηλέμαχ', οὐ μὲν σε χρὴ εἶτ' αἰδοῦς, οὐδ' ἡβαιόν  
 15 τούνεκα γὰρ καὶ πόντον ἐπέπλως, ὄφρα πύθῃαι  
 πατρός, ὅπου κύθε γαῖα καὶ ὄν τινα πότμον ἐπέσπεν.  
 ἀλλ' ἄγε νῦν ἰθὺς κίε Νέστορος ἵπποδάμοιο·

tative. For *κύανος* dark-blue glass, see on η 87.

7. *ἔδραι*: ranks or rows, as in 31. Their number was the same as the cities in the realm (B 591 ff.).—*πεντηκόσιοι*: the large number is thought to be not unnatural in a public sacrifice to the ancestral god of the royal house (see on 4). It is the largest sacrifice described in Homer, a Messenian national ceremony.

8. *προύχοντο*: were presenting for sacrifice. For the 'crasis,' see § 8.—*ἐκάστοθι*: i.e. at each *ἔδρα*.

9 f. *εἶτε*: at the point when, always in asyndeton. Its correlative is *δέ* (10) then, a good instance of parataxis.—*ἐπὶ*: sc. *βωμοῖς*, as in 179. Cf. 273, and see on β 80.—*μῆρ' α*: see on 456.

10 f. *ἰθὺς κατάγοντο*: put straight in, viz. for the landing-place. The opposite of *κατάγεσθαι* is *ἀνάγεσθαι* put out to sea, as in A 478.—*ἰστία στεῖλαν αἰείραντες*: took out and stowed away. Here mast and sail are included in *ἰστία*, and *αἰείραντες* refers not to raising the sail to the yard, a usage not elsewhere found, but to lifting the mast with its sail out of

the *ἱστοπέδη*, as it had been lifted into it β 425.—*τὴν δ' ὥρμισαν*: the fuller formula occurs δ 785 etc. They made her fast by anchor-stones thrown from the bows into the water, and by stern cables fastened to the shore.

12. Cf. β 416.

13. The first hemistich occurs besides, with masc. subj., nine times in the *Il*. For the second, see on α 44. The whole formula introduces a conversation, while 25 continues one.

14. *οὐ μὲν σε χρὴ*: thou surely hast no need. See on α 124, 225.—The last dipody closes the verse also five times in the *Il*, as B 380.

15. *καί*: actually, intensifying the relation between purpose and fulfilment. See on β 104, and cf. 44, δ 206. It is similarly intensive in *τί καὶ χρὴ προσδοκᾶν* what must we expect, Dem. iv. 46.—*ἐπέπλως*: 2d aor. without variable vowel (§ 35).

16. *πατρός*: 'prolepsis.' H. 878.—*ὅπου κύθε γαῖα*: "where he lies buried." Cf. Hector's prayer ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτει Z 464.—*ἐπέσπεν*: syncopated 2d aor. from *ἐφέπω*.

17. Cf. β 301.

- εἶδομεν, ἦν τινα μῆτιν ἐνὶ στήθεσσι κέκευθεν.  
 λίσσεσθαι δέ μιν αὐτός, ὅπως νημερτέα εἴπῃ.  
 20 ψεύδος δ' οὐκ ἔρείε· μάλα γὰρ πεπνυμένος ἐστίν."  
 τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ' α·  
 "Μέντορ, πῶς τ' ἄρ' ἴω; πῶς τ' ἄρ' προσπτύξομαι αὐτόν;  
 οὐδέ τί πω μύθοισι πεπείρημαι πυκινόϊσιν·  
 αἰδώς δ' αὖ νέον ἄνδρα γεραίτερον ἐξερέεσθαι."  
 25 τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·  
 "Τηλέμαχ', ἄλλα μὲν αὐτὸς ἐνὶ φρεσὶ σῇσι νοήσεις,  
 ἄλλα δὲ καὶ δαίμων ὑποθήσεται· οὐ γὰρ οἶω  
 οὐ σε θεῶν ἀέκητι γενέσθαι τε τραφέμεν τε."  
 ὥς ἄρα φωνήσας ἠγγήσατο Παλλὰς Ἀθήνη  
 30 καρπαλίμως· ὁ δ' ἔπειτα μετ' ἵχνια βαῖνε θεοῖο.  
 ἶξον δ' ἐς Πυλίων ἀνδρῶν ἄγυρ' ἰν τε καὶ ἔδρας,  
 ἐνθ' ἄρα Νέστωρ ἦστο σὺν υἱάσιν, ἀμφὶ δ' ἑταῖροι

18. εἶδομεν: subjv. of οἶδα, let us know, not ἴδωμεν let us see. The asyndeton occurs in a causal relation, "for we would know."

19 f. Cf. 327 f. — λίσσεσθαι: as iniv. — αὐτός: the reading of Aristarchus for the αὐτόν of the Mss. — νημερτέα: the truth, without concealment or softening (cf. 96 f., δ 348 ff.); while ψεύδος is an untruth invented to deceive. — The last two words close the verse also ε 300 (εἴπεν), λ 96 (εἶπω). Cf. the more frequent νημερτὲς ἐνισπείν of 327 (eight times in Homer).

22. προσπτύξομαι: subjv. of deliberation, like ἴω. Cf. πῶς τ' ἄρ' ἴω μετὰ μῶλον; Achilles to Iris ζ 188.

23. μύθοισι πεπείρημαι: have I tried myself with, i.e. am I practised in speeches.

24. αἰδώς: sc. ἐστί. So we say it is a shame, for it is shameful. See on α 350.

26 f. ἄλλα μὲν, ἄλλα δέ: some things, others.

28. οὐ: repetition of the same neg. in the middle of the sent. for very strong emphasis; "no indeed I do not." It is the only instance in Homer. Most like it are the οὐτις following the oath οὐ μά A 88, and the οὐδέ κεν ἄλλως | οὐδὲ θεὸς τεύξειε of θ 176 f. — θεῶν ἀέκητι: in this order also μ 290, O 720, θεῶν δ' ἀέκητι M 8, but ἀέκητι θεῶν α 79, δ 504, ζ 240, ω 444. The first order, with the exception of the present passage, always begins the second hemistich of the verse, the second order always closes the first hemistich. — τραφέμεν: grew up, 2d aor. inf. act. intr. — The second hemistich occurs also H 199, ζ 436. See on δ 723.

29 f. = β 405 f.

31. ἄγυρ': gathering of any kind, of dead bodies π 661, of ships Ω 141;



- δαῖτ' ἐντυνόμενοι κρέα τ' ὥπτων ἄλλα τ' ἔπειρον.  
οἱ δ' ὡς οὖν ξείνους ἴδον, ἄθροοι ἦλθον ἅπαντες,  
35 χερσὶν τ' ἡσπάζοντο καὶ ἐδριάσθαι ἄνωγον.  
πρῶτος Νεστορίδης Πεισίστρατος ἐγγύθεν ἑλθὼν  
ἀμφοτέρων ἔλε χεῖρα καὶ ἴδρυσεν παρὰ δαιτὶ  
κώεσιν ἐν μαλακοῖσιν ἐπὶ ψαμάθοις ἀλήησιν  
πάρ τε κασιγνήτῳ Θρασυμήδεϊ καὶ πατέρι φ.  
40 δῶκε δ' ἄρα σπλάγχνων μοίρας, ἐν δ' οἶνον ἔχευεν  
χρυσείῳ δέπαϊ· δευδισκόμενος δὲ προσηύδα  
Παλλὰδ' Ἀθηναίην κούρην Διὸς αἰγιόχοιο·  
"εὖχεο νῦν, ὦ ξεῖνε, Ποσειδάωνι ἄνακτι·  
τοῦ γὰρ καὶ δαίτης ἠντήσατε δεῦρο μολόντες.

Aeolic for ἀγορή, which is the formal deliberative assembly of a people or an army.

33. ἄλλα: to be supplied also before κρέα. — ἔπειρον: sc. ὀβέλοις. Cf. 462.

34. For the very rare pause at the end of the third foot, dividing the verse into exactly equal parts, as also in λ 266, ι 134, see § 40 l. The customary caesural pause may be indicated even here by modulation of the voice.

35. The first hemistich occurs also τ 415 (cf. δεξιῇ ἡσπάζοντο K 542). For the second, cf. κατὰ δ' ἐδριάσθαι ἄνωγον following a masc. caesura, λ 646 = 778.

36. Πεισίστρατος: from this youngest son of Nestor, the Athenian tyrant was named, and his family believed in their descent from Nestor. Hdt. v. 65.

39. The seat of honor was given to the visitors, between father and eldest son, on the right of the father. So to Odysseus, η 169 ff. — Θρασυμήδεϊ: he had been to Ilios with his father (ι 81, π 317 ff.), as well as

the more famous Antilochus, whom Achilles loved next to Patroclus. — πατέρι: the case ending is of varying quantity (§ 18 a).

41. δευδισκόμενος: akin to δεικνυμι, dico, digitus. A gesture of welcome or of greeting was made in proffering the filled beaker. The first syllable is δε- after the fem. caesura, as in ο 150. Cf. καὶ δέπαϊ χρυσέῳ δευδίσχετο σ 121, ν 197, τοὶ δὲ χρυσέοις δευδέεσσιν | δευδέχατ' ἀλλήλους Δ 3 f. — The first hemistich occurs in the form χρυσέῳ ἐν δέπαϊ c 149 = Ω 285; χρυσέῳ δέπαϊ begins the second hemistich Ψ 196 (cf. κ 316) after the fem. caesura.

42. The whole formula occurs also (in the nom.) ν 252, 371, ω 547. The first hemistich occurs besides six times in Hom., as nom. or acc., and the first four feet twice besides. The form Παλλὰς Ἀθήνη, however, is always a verse-close, as in 29.

43. The second hemistich occurs besides six times in the *Od.*, and twice in the *Il.*; in the gen. τ 67, acc. ο 8.

44. τοῦ: strongly emphatic; it is

- 45 αὐτὰρ ἐπὶν σπείσῃς τε καὶ εὖξαι, ἣ θέμις ἐστίν,  
δὸς καὶ τούτῳ ἔπειτα δέπας μελιηδέος οἶνον  
σπείσαι, ἐπεὶ καὶ τοῦτον οἶομαι ἀθανάτοισιν  
εὖχασθαι· πάντες δὲ θεῶν χατέουσ' ἀνθρωποι.  
ἀλλὰ νεώτερός ἐστιν, ὁμηλικὴ δ' ἐμοὶ αὐτῷ.  
50 τούνεκα σοὶ προτέρῳ δώσω χρύσειον ἄλειςον."  
ὥς εἰπὼν ἐν χειρὶ τίθει δέπας ἡδέος οἶνον·  
χαῖρε δ' Ἀθηναίη πεπνυμένῳ ἀνδρὶ δικαίῳ,  
οὔνεκα οἱ προτέρῃ δῶκε χρύσειον ἄλειςον.  
αὐτίκα δ' εὖχετο πολλὰ Ποσειδάωνι ἄνακτι.  
55 "κλῦθι, Ποσεῖδαον γαιήοχε, μηδὲ μεγέρης  
ἡμῖν εὐχομένοισι τελευτῆσαι τάδε ἔργα.  
Νέστορι μὲν πρόωιστα καὶ νιάσι κῦδος ὄπαζε,  
αὐτὰρ ἔπειτ' ἄλλοισι δίδου χαρίεσσαν ἀμοιβήν

this one's feast, etc. See on α 55.—  
ἡντήσατε: ye have chanced upon, of an  
opportune coincidence. See on α 25.

45. ἣ θέμις ἐστίν: the rel. is at-  
tracted from the neut. into the gender  
of the pred. subst. θέμις is right as  
sanctioned by usage (see on β 69).  
The same formula occurs nine times  
besides in Homer, four times at the  
beginning of the verse (as ξ 130),  
once after the first foot (γ 187), else-  
where as verse-close. For slight varia-  
tions, cf. δ 691 (δίκη), ι 268, ω 286,  
ι 134.

46. For metrical variations, cf. 51,  
53, 63. The second hemistich occurs  
also α 545.

48. εὖχασθαι: pres. of a customary  
act, is wont to pray.

49. νεώτερος: sc. σοῦ.—ὁμηλική:  
see on β 158.

51. Cf. ο 120 (ἀμφικύπελλον), θ 406  
(ξίφος ἀργυρόηλον), ψ 152 f. (κομὴν ἐτά-  
ροιο φίλοιο | θῆκεν). Two inferior Mss.  
have here ὁ δὲ δέξατο χαίρων, as in

A 446 = ψ 624 = 797, ο 130 (εἰποῦσα).  
Of course the shorter formulaic ele-  
ment ἐν χειρὶ τιθέναι, is of more fre-  
quent occurrence. It inclines to show  
the sing. when a beaker is spoken of,  
or any object easily managed with  
one hand, but the pl. in the case of  
objects less compact.

52. ἀνδρὶ: dat. of cause. In ψ 556  
the cause is defined in a ὅτι-clause,  
and in β 249 f., by a causal partic.  
Here δικαίῳ serves this purpose—  
since he knew what was proper (δίκη =  
θέμις 45).

53. οἱ: accented for emphatic con-  
trast. So σοὶ in 50.

54. πολλά: cognate acc. adv., fer-  
vently (§ 38 b). So in 264, 267.

55. The first four feet occur also  
ι 528.

56. ἡμῖν: const. with τελευτῆσαι,  
and that with μεγέρης. Cf. β 235 f.—  
τάδε ἔργα: explained by what fol-  
lows. This second hemistich occurs  
also β 280.



σύμπασω Πυλίοισιν ἀγακλειτῆς ἐκατόμβης.

60 δὸς δ' ἔτι Τηλέμαχον καὶ ἐμὲ πρήξαντα νέεσθαι,  
οὔνεκα δεῦρ' ἰκόμεσθα θοῇ σὺν νηὶ μελαίνῃ."

ὥς ἄρ' ἔπειτ' ἡρᾶτο καὶ αὐτὴ πάντα τελεῦτα.

δῶκε δὲ Τηλεμάχῳ καλὸν δέπας ἀμφικύπελλον.

ὥς δ' αὐτως ἡρᾶτο Ὀδυσσῆος φίλος υἱός.

65 οἱ δ' ἔπει ὥπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο,  
μοίρας δασσάμενοι δαίνυντ' ἐρικυδέα δαῖτα.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,

τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ.

59. ἐκατόμβης: const. with δίδου ἀμοιβήν, gen. of price or value, recompense for the hecatomb.

60. ἔτι: further, i.e. "thirdly," corresponding to πρώτιστα (57), ἔπειτα (58). — πρήξαντα: agrees with the principal subj. Τηλέμαχον. Its obj., the antec. of the rel. clause following, is omitted. G. 152; H. 996. Cf. ἀμαρτεῖν οὐ θ' ἔνεκ' αἰεὶ | ἐνθάδ' ὀμιλέμεν φ 155 f. The main idea lies in the partic., "may accomplish before going," as in ὕφρα λείψαντε κιοῖτην ο 149. See § 3 v.

61. With the first hemistich, cf. the second in B 138 (οὐδ' εἵνεκα following the fem. caesura). The second occurs again κ 332, and with other preps. κ 244 (ἐπὶ), ο 258, A 300 (παρά), T 331 (ἐν), B 430 (ἀνά).

62. ἔπειτα: see on α 106. — αὐτὴ τελεῦτα: she herself was bringing it to pass. As a mortal, she offered the prayer; as a goddess, she answered the prayer herself, in opposition to the known designs of the god to whom she prayed.

63. ἀμφικύπελλον: with handles on both sides, two handled, only used with δέπας, which is the ἄλειςον of 50, 53. Cf. ἀμφωτον (ἄλειςον) χ 10. The one

who presented the beaker could hold it by one handle, the receiver take it by the other. Noun and adj. close the verse as here twelve times in Homer, and begin the verse (preceded by καὶ) θ 89, υ 153 (pl.), χ 86.

64. ὥς δ' αὐτως: and in this same way (§ 24 j). The phrase occurs only thus in transition at the beginning of the verse, twelve times in Homer. For the second hemistich, see on β 2.

65 = 470, υ 279. — κρέ' ὑπέρτερα: outer flesh, in distinction from σπλάγχνα (40) viscera. — ἐρύσαντο: sc. from the spits. The formula is a condensation of A 464 ff.

66. The second hemistich occurs also ν 26, υ 280, η 802.

Vs. 67–101. Telemachus tells Nestor who he is and on what errand he has come.

67 = α 150.

68. τοῖς ἄρα: a slight variation on τοῖσι δέ α 28. — Γερήνιος: from the Messenian city Γερηνός, where, acc. to later story, Nestor took refuge and was brought up after Heracles had laid Pylus waste. This second hemistich occurs twenty-one times in the *Il.*, and ten in the *Od.*: nine times in this book, and δ 161.

- “νῦν δὲ κάλλιόν ἐστι μεταλλῆσαι καὶ ἐρέσθαι  
 70 ξείνους, οἳ τινές εἰσιν, ἐπεὶ τάρπησαν ἔδωδῆς.  
 ὦ ξῆνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὑγρὰ κέλευθα;  
 ἦ τι κατὰ πρῆξιν ἦ μαυιδίως ἀλάλησθε,  
 οἰά τε ληιστῆρες, ὑπεῖρ ἄλλα, τοί τ' ἀλόωνται  
 ψυχὰς παρθέμενοι κακὸν ἀλλοδαποῖσι φέροντες;”  
 75 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδα  
 θαρσύνσας· αὐτὴ γὰρ ἐνὶ φρεσὶ θάρσος Ἀθήνη  
 θῆχ', ἵνα μιν περὶ πατρὸς ἀποικομένειο ἔροιτο  
 [ἦδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχρησιν].  
 “ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,  
 80 εἵρεαι, ὁππόθεν εἰμέν· ἐγὼ δέ κέ τοι καταλέξω.

69. *κάλλιον*: more proper than before the meal, or, as absolute comp., quite proper. So η 159.—The second hemistich, with its formulaic redundancy (see on β 9), occurs also 243, ξ 378, ο 362, π 465.

70. *οἳ τινές εἰσιν*: here, and in the following questions, no account is taken of 60 f. But the information given there was entirely indefinite, and the verses here are all set formulae. We need not therefore query, as many do, whether the prayer of Athene was a silent one, or had not been plainly heard by Nestor.—*ἐπεὶ*: in correlation with *νῦν*, the transition of meaning from temporal (*when*) to logical (*since*) is very plain.

71-74 = ι 252-255.

71. *πλεῖτε*: followed by the simple acc. only in this formula. Elsewhere we have *ἐπὶ πόντον* (α 183), and *ἐνὶ πόντῳ* (π 367).

72. *ἦ, ἦ*: two independent questions. See on α 175.—*κατὰ πρῆξιν*: on business. Cf. *πηκτῆρες*, factors, traders, θ 162. The opposite is *κατὰ ληίδα* 106.—*μαυιδίως*: at random.

73. *ληιστῆρες*: piracy was not uncommon, and not so dishonorable as in later times. See on α 105, and cf. *καὶ μὲν δυσμενέες καὶ ἀνάρσιοι, οἳ τ' ἐπὶ γαίης | ἀλλοτρίης βῶσιν καὶ σφί Ζεὺς ληίδα δῶν* ξ 85f.—*τοί*: used relatively.

74. *ψυχὰς παρθέμενοι*: at the risk of their lives, describes the manner of *φέροντες*. Cf. β 237.

77 = α 135 (ἦδ' ἵνα).

78 = α 95. The verse is wanting here in many, including the best Mss. Homer does not elsewhere repeat the final particle. Cf. β 112, ι 518, μ 157, Α 411, etc.

79 = 202, Κ 87, 555, Α 511, Ξ 42. For the first hemistich, cf. also 247.—*μέγα κῦδος Ἀχαιῶν*: great pride of the Achaeans, i.e. of whom they are proud. Cf. *ἦ γὰρ καὶ σφί* [sc. Τρῶσι] *μάλα μέγα κῦδος ἔσθθα* Χ 435, Hecuba of the slain Hector. The present formula is used of Odysseus μ 184, ι 673, Κ 544.

80. For the parataxis of the two sents., cf. *εἰρωτᾷς . . . αὐτὰρ* ε 97, ι 364.—The second hemistich occurs also ξ 99, ι 262.



- ἡμεῖς ἐξ Ἰθάκης ὑπονηίου εἰλήλουθμεν·  
 πρῆξις δ' ἦδ' ἰδίη, οὐ δῆμιος, ἦν ἀγορεύω.  
 πατρὸς ἐμοῦ κλέος εὐρὺ μετέρχομαι, ἣν πού ἀκούσω,  
 δίου Ὀδυσσῆος ταλασίφρονος, ὃν ποτέ φασιν  
 85 σὺν σοὶ μαρνάμενον Τρώων πόλιν ἐξαλαπάξει.  
 ἄλλους μὲν γὰρ πάντας, ὅσοι Τρῶσιν πολέμιζον,  
 πευθόμεθ', ἦχι ἕκαστος ἀπώλετο λυγρῶ ὀλέθρῳ,  
 κείνου δ' αὖ καὶ ὀλεθρον ἀπευθέα θῆκε Κρονίων·  
 οὐ γάρ τις δύναται σάφα εἰπέμεν, ὅππῳ ὄλωλεν,  
 90 εἴ θ' ὁ γ' ἐπ' ἡπείρου δάμη ἀνδράσι δυσμενέεσσιν,  
 εἴ τε καὶ ἐν πελάγει μετὰ κύμασιν Ἀμφιτρίτης·  
 τούνεκα νῦν τὰ σὰ γούναθ' ἰκάνομαι, αἶ κ' ἐθέλῃσθα

81. ὑπονηίου: equiv. to ὑπὸ Νηίῳ α 186. Cf. ὑπὸ Πλάκῳ, ὑποπλακίῃ Z 396 f. A scholiast suggests: Νήιον δὲ ὄνομα ὄρους πρὸς ὑποδοκὴν νεῶν εὐθετον (suitable).

82. πρῆξις: cf. πρῆξιν 72, πρῆξαντα 60. — ἰδίη: pred.

83. κλέος: must be taken here as tidings. See on α 241. — εὐρὺ: the adj. is found only here in attrib. relation to κλέος, elsewhere pred., as α 344, γ 204 etc., τ 333, ψ 137. Even in the attrib. relation to κλέος here, there is inconsistency, as though the subst. had its usual meaning in the formula of fame. Tidings of Odysseus were not now wide-spread, but had to be searched out.

84. ταλασίφρονος: see on α 87.

85. The second hemistich occurs also Ξ 251 (-ξας); the last two words close the verse Δ 40. Cf. δ 176. — For the prominence here given to Odysseus, see on α 2.

86 f. ἄλλους: personal acc. after πευθόμεθα, anticipated ('prolepsis') from the rel. clause following, where the more special ἕκαστος takes its

place. The rel. clause ἦχι . . . ὀλέθρῳ takes the place of such a pred. adj. as ζῶν in εἴ κεν ἐμὲ ζῶν πεπύθοιτο Z 50.

88. καὶ ὀλεθρον: even his death, to say nothing of the sufferings preceding it. — ἀπευθέα: cf. 184, where it is used actively. Here it is passive, and there is a play upon πευθόμεθα above.

90 f. εἴ τε, εἴ τε: partitive exposition of the preceding question, whether, or. Cf. εἴ τ' ἄρ' ὁ γ' εὐχολῆς ἐπιμέμφεται εἴ θ' ἐκατόμβης A 65. — The second hemistich occurs also χ 234, and five times in the *Il.*

91. Ἀμφιτρίτης: mentioned only in the *Od.* by Homer, and there more as a mere representative of the surging sea than as a personal deity like Poseidon. The name is always connected with κύμα.

92-101 = δ 322-331.

92 = ζ 457. Cf. ι 266 f. — ἰκάνομαι: the mid. of this verb is always used before the bucolic diaeresis, since a dactyl was strongly preferred there. See § 39 g. — αἶ κε: see on α 94. The verse-close is frequent in

- κείνου λυγρὸν ὄλεθρον ἐνισπεῖν, εἴ που ὅπως  
 ὀφθαλμοῖσι τεοῖσιν ἢ ἄλλου μῦθον ἄκουσας  
 95 πλαζομένον· πέρι γάρ μιν διζυρὸν τέκε μήτηρ.  
 μηδὲ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,  
 ἀλλ' εὖ μοι κατάλεξον, ὅπως ἦντησας ὅπως πῆς.  
 λίσσομαι, εἴ ποτέ τοι τι πατὴρ ἐμὸς ἐσθλὸς Ὀδυσσεὺς  
 ἢ ἔπος ἢέ τι ἔργον ὑποστὰς ἐξετέλεσεν  
 100 δῆμψ' ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί,  
 τῶν νῦν μοι μνῆσαι, καὶ μοι νημερτὲς ἐνίσπες."  
 τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ·  
 "ὦ φίλ', ἐπεὶ μ' ἔμνησας διζύος, ἦν ἐν ἐκείνῳ

both *Il.* and *Od.*, with different forms of *ἐθέλω*.

93. The first hemistich occurs also § 90.

94 f. The first hemistich occurs also ψ 6.—*ἄλλου*: gen. of source.—*πλαζομένον, μιν*: these are evidently meant to refer to the same person. The partic. is then in an objective relation to *μῦθον*, (*of him as*) *wandering*.—*πέρι*: *beyond others*, adv.; with the proleptic pred. adj. *διζυρόν*, *to exceeding sorrow*.

96. *μ' αἰδόμενος*: *out of regard for my feelings*.—*μηδ' ἐλεαίρων*: *and not out of pity*. Strictly this neg., like the first, belongs with the inv. rather than with the partic.

97 = ρ 44 (*ἀλλ' ἄγε*).—*ὅπως ἦντησας ὅπως πῆς*: *as thou didst get sight (either of his death, or of those who saw him die)*, "according to your actual personal experience," explaining *εὖ* *honestly*.

98 f. *εἴ ποτε . . . ἐξετέλεσεν*: equiv. to an adjuration, "by all the aid my father gave you." It is resumed by the *τῶν . . . μνῆσαι* of 101, "by this, I say." Cf. *per connubia nostra*

... | *si bene quid de te me fui*  
 ... | ... *miserere domus labentis* Verg. *Aen.* iv. 316 ff.—*ὑποστὰς*: according to his promise. In τὸν ὑποστὰς οὐκ ἐτέλεσεν Φ 457, it is in spite of his promise.

100 = δ 243, and, with the first person (*πάσχομεν ἄλγεα*), γ 220, ω 27. The first hemistich occurs also θ 220, ν 266, ω 31.

101. *τῶν*: the pl. takes up the collective *εἴ ποτέ τοι τι* of 98, as in the same formula δ 765, and the abridged form *τῶν μνῆσαι* O 375, X 84.—*ἐνίσπες*: the inv. is formed, like *θές, δός*, from *ἐνι-σπε-θι*. With one exception only (*ἐνισπε* δ 642), it stands thus at the end of the verse, where a full consonant close was desirable. Cf. 247, λ 492, etc. This form is to be distinguished from the ind. *ἐνισπες* in Ω 388. The phrase *μοι νημερτὲς ἐνίσπες* occurs also δ 314, 331, χ 166, Ξ 470.

Vs. 102–200. Nestor tells Telemachus of the hardships before Ilios, and of the return of many of the Achaeans, but has no knowledge of the fate of Odysseus.

103 ff. *ἐπεὶ*: introduces a reason



- 125 ἀνδρα νεώτερον ὧδε ἔοικότα μυθήσασθαι.  
 εἴθ' ἢ τοι εἴως μὲν ἐγὼ καὶ δῖος Ὀδυσσεύς  
 οὔτε ποτ' εἰν ἀγορῇ δίχ' ἐβάζομεν οὔτ' ἐνὶ βουλῇ,  
 ἀλλ' ἓνα θυμὸν ἔχοντε νόῳ καὶ ἐπίφρονι βουλῇ  
 φραζόμεθ' Ἀργείοισιν, ὅπως ὅχ' ἄριστα γένοιτο.
- 130 αὐτὰρ ἐπεὶ Πριάμοιο πόλιν διεπέρσαμεν αἰπήν,  
 βῆμεν δ' ἐν νήεσσι, θεὸς δ' ἐκέδασσεν Ἀχαιοὺς,  
 καὶ τότε δὴ Ζεὺς λυγρὸν ἐνὶ φρεσὶ μῆδετο νόστον  
 Ἀργείοις, ἐπεὶ οὐ τι νοήμονες οὐδὲ δίκαιοι  
 πάντες ἔσαν· τῷ σφέων πολέες κακὸν οἶτον ἐπέσπον
- 135 μῆνιος ἐξ ὀλοῆς γλαυκώπιδος ὀβριμοπάτρης,  
 ἢ τ' ἔριν Ἀτρεΐδῃσι μετ' ἀμφοτέροισιν ἔθηκεν.

125. *μυθήσασθαι*: for the tense, see on β 373.

126. *εἴως μὲν*: see on β 148.

127. *ἀγορῇ, βουλῇ*: assembly of the soldiers, council of the chiefs. Cf. β 26, B 51-53. — *δίχ' ἐβάζομεν*: *did we disagree*.

128 f. *ἓνα θυμὸν ἔχοντες*: occurs (in the pl.) also thrice in the *Il.* — *νόῳ, βουλῇ*: judgment, counsel. The dats. describe the manner of *φραζόμεθα*.

129. The second hemistich is a fixed formula after *βουλεύειν* and *φράζεσθαι*, *how the very best might be done*. It occurs also ι 420, ν 365 = ψ 117. Cf. *λεῖσσει* (*sees, sc. ὁ γέρων*) *ὅπως ὅχ' ἄριστα μετ' ἀμφοτέροισι γένηται* γ 110.

130 = ν 316, λ 533 (*ἀλλ' ὅτε δῆ*). See on α 2.

131 = ν 317, where it is wholly in place. Here it anticipates improperly 141, 153 ff.

132. *καὶ τότε δῆ*: see on β 108. The conclusion naturally expected here after 126-129, viz. "then we lost sight of each other," is postponed till 162 ff., after the description of the

general separation of all the Achaeans. — *Ζεὺς μῆδετο*: as the supreme deity, carrying out the wishes of Athene (135, α 327). Such lapses in the sequence of personification are frequent.

133 = β 282 (*ἀφραδέων*).

134. *οἶτον*: here only with *ἐπισπεῖν*, instead of the common *πότμον* as in 16. Cf. α 350.

135. *μῆνιος*: according to post-Homeric legend, Aias the Locrian violated Cassandra in the temple of Athene at Ilios, and was not punished by his companions. Cf. Verg. *Aen.* ii. 403 ff. — *ὀβριμοπάτρης*: see on α 101.

136. *ἔριν*: for this form of acc., see § 18 g. — The second hemistich occurs also ω 546, γ 321. For the thought of the verse in different idiom, cf. A 8. — Here we have traces of a *νόστος* Ἀχαιῶν, beginning with a quarrel caused by Athene, just as the *Il.* begins with one caused by Apollo. Such a *νόστος*-poem Phemius sang α 326, 350. Some see the beginning of another *Iliad* than ours in the quarrel between Odysseus and Achilles θ 75 ff.

- τὼ δὲ καλεσσομένω ἀγορὴν ἐς πάντας Ἀχαιοῦς,  
 μᾶψ, ἀτὰρ οὐ κατὰ κόσμον, ἐς ἥλιον καταδύντα,  
 οἱ δ' ἦλθον οἶνω βεβαρηότες υἱες Ἀχαιῶν,  
 140 μῦθον μυθείσθην, τοῦ εἵνεκα λαὸν ἄγειραν.  
 ἔνθ' ἦ τοι Μενέλαος ἀνώγει πάντας Ἀχαιοὺς  
 νόστου μιμνήσκεσθαι ἐπ' εὐρέα νῶτα θαλάσσης,  
 οὐδ' Ἀγαμέμνονι πάμπαν ἐήνδανε· βούλετο γάρ ῥα  
 λαὸν ἐρυκακέειν ῥέξαι θ' ἱερὰς ἐκατόμβας,  
 145 ὥς τὸν Ἀθηναίης δεινὸν χόλον ἐξακέσαιτο,  
 νήπιος, οὐδὲ τὸ ἦδη, ὃ οὐ πείσεσθαι ἔμελλεν·  
 οὐ γάρ τ' αἶψα θεῶν τρέπεται νόος αἰὲν ἐόντων.  
 ὧς τὼ μὲν χαλεποῖσιν ἀμειβομένω ἐπέεσσιν  
 ἔστασαν· οἱ δ' ἀνόρουσαν ἐυκνήμιδες Ἀχαιοὶ

138. The first hemistich occurs also B 214, E 759. The second occurs twelve times in Homer, nine times as in ε 161. — εἰς: for this prep. with expressions of 'time when,' see H. 796 b. The time chosen for the assembly here was not in itself improper (though the usual time was the forenoon), but only under these particular circumstances. The Achaeans, flushed with their victory, had drunk too deeply after the δειπνον, as the parenthetical verse 139 states.

140. μῦθον μυθείσθην τοῦ εἵνεκα: told the tale, i.e. explained, why. For the omission of the usual adj. with the cognate acc., see on α 49. There seems to have been a parliamentary form of demanding the 'object of the meeting.' Cf. β 28 ff.

142. The second hemistich occurs besides six times in the *Od.* (four times as in δ 560), and thrice in the *Il.* Here, prep. and acc. follow the verbal idea in the subst. νόστου, which is rather that of voyaging in general

than of returning home. So in ε 344 and in later poets. In νῶτα there is perhaps a perception of the arched or spherical surface of the sea.

143. Cf. A 24. — ἐήνδανε: from ἀνδάνω, irregular for ἐάνδανε (ἐφάνδανε), which occurs in Hdt. See § 4 h.

144. The second hemistich occurs also δ 478 (ῥέξας).

145. τόν: dem., with reference to 135. — For the close of the verse, cf. τότε κεν χόλον ἐξακέσαιο Δ 36.

146 = γ 466. — ὅ: = ὅτι, as in 166. — ἔμελλεν: sc. Ἀθήνη.

147. αἶψα: the emphasis on this word prevents any contradiction of στρεπτοὶ (pliant) δέ τε καὶ θεοὶ αὐτοὶ I 497.

148. Cf. A 304, ψ 489.

149. ἀνόρουσαν: thereby breaking up the assembly themselves, instead of waiting for a leader to do it. Cf. β 257. — For the second hemistich, see on β 402.



- 150 ἡχῇ θεσπεσίῃ, δίχα δέ σφισιν ἦνδανε βουλή.  
 νύκτα μὲν ἀέσαμεν χαλεπὰ φρεσὶν ὀρμαίνοντες  
 ἀλλήλοισ· ἐπὶ γὰρ Ζεὺς ἦρτυε πῆμα κακοῖο·  
 ἦῶθεν δ' οἱ μὲν νέας ἔλκομεν εἰς ἄλα διὰν  
 κτήματά τ' ἐντιθέμεσθα βαθυζώνους τε γυναικάς,  
 155 ἡμίσεες δ' ἄρα λαοὶ ἐρητύοντο μένοντες  
 αὐθι παρ' Ἀτρεΐδῃ Ἀγαμέμνονι ποιμένι λαῶν.  
 ἡμίσεες δ' ἀναβάντες ἐλαύνομεν· αἱ δὲ μάλ' ὦκα  
 ἔπλεον, ἐστόρεσεν δὲ θεὸς μεγακήτεα πόντον.  
 ἐς Τένεδον δ' ἐλθόντες ἐρέξαμεν ἱρὰ θεοῖσιν,  
 160 οἴκαδε ἰέμενοι· Ζεὺς δ' οὐ πω μῆδετο νόστον,  
 σχέτλιος, ὅς ῥ' ἔριν ὤρσε κακὴν ἐπι δεῦτερον αὐτῆς.

150. The first hemistich occurs also λ 633, and seven times in the *Il.*; the second in ζ 510, and, with *τρίχα*, θ 506. Cf. τοῖσιν δὲ κακὴ φρεσὶν ἦνδανε βουλή ξ 337.

151. ἀέσαμεν: we passed, spent, i.e. without sleep. τὸ ἀέσαμεν οὐκ ἐκοιμήθημεν, ἀλλ' ἀνεπνεύσαμεν (Schol.), but cf. 490. The form is 1st aor. from stem *ῥεσ* with prothetic *α*, the whole being reduplicated in *ἰαύω* (*ι-αῖεσ-ω*). A contracted form ἔσαμεν occurs π 367, ἄεσα τ 342, ἄεσαν γ 490 = ο 188.

— χαλεπὰ: hostilities.

152. πῆμα κακοῖο: a woe of a calamity, periphrasis for πῆμα κακόν ε 179. Cf. δῶς πῆμα ξ 338.

153. οἱ μὲν: the one party of us, our party, in appos. to the subj. of ἔλκωμεν.

154. βαθυζώνους: deep-girdled, i.e. slim-waisted, from wearing the girdle tight, as from 'lacing' to-day. Archaic vases show that slim waists were fashionable in Homeric times, but for the classical period, we have no such evidence. Whether ἐδύωνος and καλλιζώνος refer to beauty of fig-

ure or of girdle, is not clear. — The second hemistich occurs also I 594.

155. ἐρητύοντο μένοντες: remained patiently, as in θ 345, ο 367. See § 3 v.

156. After the first foot all is formulaic, and occurs entire ξ 497, β 254, κ 3 (acc.), ζ 22. The second hemistich occurs, counting acc. and dat., thrice in the *Od.* and eleven times in the *Il.* The last dipody forms a very frequent verse-close, twelve times in the *Od.*, thirty-four in the *Il.*

157. ἡμίσεες: i.e. the οἱ μὲν of 153. — ἐλαύνομεν: sc. νῆας ἐρετμοῖς, as shown by the following αἱ δὲ κτλ.

158. ἐστόρεσεν πόντον: so tumidumque... | sternitur aequor aquis Verg. *Aen.* v. 820 f.

159. The second hemistich is the first person pl. of that in 144, illustrating the metrical declension of phrases.

160. ἰέμενοι: causal, indicating the motive of the offering. Cf. μετρήσαντες 179, and see on α 134. The first hemistich occurs also β 154 (-νών).

161. ὤρσε ἐπι: roused against, sent

- οἱ μὲν ἀποστρέψαντες ἔβαν νέας ἀμφιελίσσας  
 ἀμφ' Ὀδυσῆα ἄνακτα δαΐφρονα ποικιλομήτην,  
 αὖτις ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι ἦρα φέροντες.  
 165. αὐτὰρ ἐγὼ σὺν νηυσὶν ἀολλέσω, αἷ μοι ἔποντο,  
 φεύγον, ἐπεὶ γίνωσκον, ὃ δὴ κακὰ μῆδετο δαίμων.  
 φεύγε δὲ Τυδέος υἱὸς Ἀρήιος, ὦρσε δ' ἑταίρους.  
 ὃψέ δὲ δὴ μετὰ νῶϊ κίε Ξανθὸς Μενέλαος,  
 ἐν Λέσβῳ δ' ἔκικεν δολιχὸν πλόον ὀρμαίνοντας,  
 170 ἣ καθύπερθε Χίοιο νεοίμεθα παιπαλοέσσης,  
 νήσου ἔπι Ψυρίης, αὐτὴν ἐπ' ἀριστερ' ἔχοντες,

upon us, see on β 80, and, for the accent, § 37 c and β. Here anastrophe takes place in spite of *κακὴν*, to show that the *ἐπ'* has no relation to *δεύτερον*, a fact made plainer by the bucolic diaeresis. Cf. 176. — *δεύτερον αὖτις*: with reference to 136. The phrase occurs also at the close of the verse i 354, τ 65, χ 69, A 513. Once *δεύτερον ὦδε* occurs ψ 46. At the beginning of the verse, however, we find *δεύτερον αὖ*, five times in the *Il*.

162. *ἔβαν*: of sailing away, as in 131, ω 301. See on α 210.

163. The insertion of *ἄνακτα* into a formula occurring elsewhere after the first foot of the verse (χ 115, 281, Λ 482), gives a complete verse explaining the *οἱ μὲν* above; the party of *Odysseus the crafty*. The idiom is much more naturally used in *ἐπειρήσανθ' οἱ ἄριστοι | ἀμφ' Αἴαντε δύω κτλ.* Z 435 ff. In Attic, the idiom is *οἱ περὶ κτλ.* — *δαΐφρονα*: see on α 48.

164. *ἐπί*: adv. with *φέροντες*, bringing forward, proffering, the whole elsewhere in hostile sense with *χεῖρα*, "Ἄρῃα, κῆρα, but here with *ἦρα* in friendly sense, as in π 375, σ 56, A 572, 578, and once ζ 132 without *ἐπί*. See § 14 b.

165. *ἀολλέσιν*: this adj. always stands in Homer before the bucolic diaeresis.

166 = μ 295 (καὶ τότε δὴ). — *φεύγον*: from the disasters (*κακά*) which this fresh quarrel convinced him were threatened by some hostile deity. — *δ'*: as in 146. — *δαίμων*: see on β 134, and cf. 158.

167. *ὦρσε*: sc. *φεύγειν*.

168. *ὃψέ δὲ δὴ*: and lo! at last, a formula opening the verse six times in the *Od.*, and eight times in the *Il*. — Menelaus had quarrelled with Agamemnon (136 f.), then with Odysseus (161 ff.), and then had been abandoned by Nestor and Diomedes, in whose path he at last sets out. — The second hemistich occurs also P 113.

169. *δολιχὸν πλόον*: from Lesbos across the sea to their homes, in contrast with the short trips from Troy to Tenedos and Lesbos. — *ὀρμαίνοντας*: sc. *ἡμᾶς*.

170 ff. *καθύπερθε, ὑπένερθε*: above, below, i.e. to the westward or eastward, as farther out on the 'high' sea, or nearer the low-lying coast.

171. *νήσου ἔπι*: "bearing down on," "by way of," and so in a very general sense towards the island. This



- ἡ ὑπένερθε Χίοιο παρ' ἡνεμόεντα Μίμαντα.  
 ἡτέομεν δὲ θεὸν φῆναι τέρας· αὐτὰρ ὃ γ' ἦμιν  
 δεῖξε καὶ ἡνώγει πέλαγος μέσον εἰς Εὐβοίαν  
 175 τέμνειν, ὅφρα τάχιστα ὑπὲκ κακότητα φύγοιμεν.  
 ὦρτο δ' ἐπὶ λιγὺς οὖρος ἀήμεναι· αἱ δὲ μάλ' ὦκα  
 ἰχθυόεντα κέλευθα διέδραμον, ἐς δὲ Γεραιστὸν  
 ἐννύχαια κατάγοντο· Ποσειδάωνι δὲ ταύρων  
 πόλλ' ἐπὶ μῆρ' ἔθεμεν, πέλαγος μέγα μετρήσαντες.  
 180 τέτρατον ἡμαρ ἔην, ὅτ' ἐν Ἀργεῖ νῆας εἶσας  
 Τυδεΐδew ἔταροι Διομήδεος ἱπποδάμοιο  
 ἴστασαν· αὐτὰρ ἐγὼ γε Πύλονδ' ἔχον, οὐδέ ποτ' ἔσβη

is a very rare use of the prep. in Homer, ἀντὶ τοῦ παρὰ νῆσον Ψυρίαν (Schol.). Only three parallels are cited in M. 200, Γ 5, 293, Ε 700, with perhaps Η 195. Ebeling's lexicon adds Α 546, Ψ 374. — This course would take them most directly across to Geraestus on Euboea (174, 177). — Ψυρίης: prob. an adj. used as subst. (cf. Ξιδωνίη ν 285, Ζ 291), for the name of the island called later Ψύρα, now Psara or Ipsara. — αὐτήν: Chios itself, the larger island, north-westward of which the smaller Ψυρή lay. Taking a general course for Psyria, but keeping Chios quite close upon their left, would carry them between the two. — ἐπ' ἄριστέρα: the neut. pl. adj. is treated as a subst. See on ε 277.

172. Μίμαντα: the range on the Erythraean peninsula, opposite Chios. This course would be longer, but more sheltered.

173. θεόν: a general expression, as we say "heaven." — τέρας: i.e. lightning, thunder, or a bird of omen.

174. δεῖξε: a mere variation on φῆναι, showed one and thereby ordered (ἡνώγει).

175. τέμνειν: this form of the Mss. is corrected by many to τάμνειν (Nauck ταμνέμεν), the Ionic form elsewhere found in Homer. — The second hemistich occurs also ε 489 = κ 129.

176. ἐπί: adv. with ὦρτο, there came on to blow. The intervening δέ prevents anastrophe. See on 161.

178. ἐννύχαια: pred. adj. for adv. (§ 38 a α). — κατάγοντο: see on 10.

179. ἐπί: adv. with ἔθεμεν, placed on his altar, i.e. offered. Cf. 9. — πέλαγος μετρήσαντες: cf. aequor... | metitur Verg. Geo. iv. 388 f. See on 160.

180. τέτρατον ἡμαρ: the first to Tenedos (159), the second to Lesbos (169), the third to Geraestus (177). — ὅτε: Nauck conjectures καί (§ 3 n-g).

181. The second hemistich occurs also seven times in the *Il.*

182. ἴστασαν: impf. for the doubtful ἔστασαν or ἔστασαν of most Mss. — ἔχον: held on my course, with and without νῆας. — ἔσβη (σβέννυμι): here of the wind, elsewhere of fire, as 1 471 f. See on πρῆσαι β 81.

- οὔρος, ἐπεὶ δὴ πρῶτα θεὸς προέηκεν ἀῆναι.  
 ὡς ἦλθον, φίλε τέκνον, ἀπευθής, οὐδέ τι οἶδα  
 185 κείνων, οἳ τ' ἐσάωθεν Ἀχαιῶν, οἳ τ' ἀπόλοντο.  
 ὅσσα δ' ἐνὶ μεγάροισι καθήμενος ἡμετέροισιν  
 πεύθομαι, ἣ θέμις ἐστί, दाήσεαι, οὐδέ σε κεύσω.  
 εὖ μὲν Μυρμιδόνας φάσ' ἐλθέμεν ἐγχεσιμῶρους,  
 οὓς ἄγ' Ἀχιλλῆος μεγαθύμου φαίδιμος υἱός,  
 190 εὖ δὲ Φιλοκτήτην, Ποιάντιον ἀγλαὸν υἱόν·  
 πάντας δ' Ἰδομενεὺς Κρήτην εἰσήγαγ' ἐταίρους,  
 οἳ φύγον ἐκ πολέμου, πόντος δέ οἱ οὗ τιν' ἀπηύρα.  
 Ἀτρεΐδην δὲ καὶ αὐτοὶ ἀκούετε νόσφιν ἔοντες,

183. ἐπεὶ δὴ πρῶτα: *when once*. Cf. δ 13, θ 553, ζ 489, Μ 420. The prose corresponding is ἐπεὶ ἄπαξ, as in Xen. An. i. 9. 10, but neither this nor ἐπεὶ τάχιστα could be brought into the metre.—προέηκεν ἀῆναι: the inf. expresses purpose, as in κ 25. Cf. προέηκε πέτεσθαι β 147.

184. ὡς: *and so*.—φίλε τέκνον: see on β 363.—ἀπευθής: *without tidings*, see on 88.—οὐδέ τι: formulaic before the forms of οἶδα. Cf. β 283, δ 109, etc. The verb emphasizes knowledge from personal experience, as distinguished from current report (πεύθομαι 187).

185. κείνων: i.e. περὶ κείνων. The pron. refers to those who remained at or returned to Ilios, 162 ff.

186. The first hemistich (τοὶ ἐν) for δ' ἐν(ι) occurs also π 284.

187. πεύθομαι: see on αἰεὶς α 298. So ἀκούετε 193.—ἣ θέμις ἐστί: see on 45.—δαήσεαι: fut. pass., formed only twice in Homer. Cf. μυχθήσεσθαι κ 365.—οὐδέ σε κεύσω: cf. ἐξαῦδα, μὴ κεύθε νόψ α 363.

188. ἐγχεσιμῶρους: *spear-fond*. The second part, seen also in ἰδ-μωρος,

ἰλακό-μωρος, is variously assigned to roots meaning 'shine,' 'rush,' and 'think.'

189. Ἀχιλλῆος υἱός: Neoptolemus, or Pyrrhus, who married Hermione, daughter of Menelaus and Helen (δ 5-9). It is post-Homeric tradition which makes him settle in Epirus with Andromache.—The second hemistich occurs also ο 2 (acc.), and the last dipody is a very frequent verse-close.

190. Φιλοκτήτην: cf. θ 219 f., β 716-725. His return from Lemnos to the Achaean camp is the subject of the *Philoctetes* of Sophocles.—Ποιάντιον: adj. as patronymic (§ 21 k).—The last dipody always closes the verse in Homer, nearly thirty times.

192. ἀπηύρα: prob. a mistake in transcription for ἀπεύρα (§ 4 ι) = ἀπέφρα (§ 14 j), 2d aor. from a stem φρα, of the same form as ἀπέδρα. The partic. ἀπουράς is for ἀποφράς.

193. Ἀτρεΐδην: anticipated obj. of the main verb, instead of subj. of ἦλθε ('prolepsis' H. 878). Cf. 86, δ 832.—ἔοντες: concessive,



- ὥς τ' ἦλθ' ὥς τ' Αἴγισθος ἐμήσατο λυγρὸν ὄλεθρον.  
 195 ἀλλ' ἦ τοι κείνος μὲν ἐπισμυγερώς ἀπέτισεν·  
 ὥς ἀγαθὸν καὶ παῖδα καταφθιμένοιο λιπέσθαι  
 ἀνδρός, ἐπεὶ καὶ κείνος ἐτίσατο πατροφονῆα,  
 Αἴγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα.  
 καὶ σὺ, φίλος, μάλα γάρ σ' ὀρώω καλὸν τε μέγαν τε,  
 200 ἄλκιμος ἔσσω, ἵνα τίς σε καὶ ὀψιγόνων ἐν εἵπῃ."  
 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδ' α·  
 "ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,  
 καὶ λίην κείνος μὲν ἐτίσατο, καὶ οἱ Ἀχαιοὶ  
 οἴσουσι κλέος εὐρὺ καὶ ἐσσομένοισι πυθέσθαι·  
 205 αἱ γὰρ ἐμοὶ τοσσήνδε θεοὶ δύναμιν περιθεῖεν,  
 τίσασθαι μνηστῆρας ὑπερβασίης ἀλεγεινῆς,  
 οἳ τέ μοι ὑβρίζοντες ἀτάσθαλα μηχανώονται.

194. The second hemistich occurs also κ 115, ω 96.

195. ἀλλ' ἦ τοι . . . μὲν: but really now . . . indeed, as in 236, A 211.

196 f. ὥς ἀγαθόν: sc. ἐστί, what a good thing it is! — καί: too, marking a faint contrast between son and father. In 197 it emphasizes a special case illustrating and proving the general statement preceding.

197. κείνος: Orestes, the παῖς in the present case. — ἐτίσατο: contrast with ἀπέτισεν 195, taking with giving vengeance. It is used absolutely in 203. — πατροφονῆα: closes the verse also α 299.

198-200 = α 300-302.

Vs. 201-238. Conversation about the suitors, the possibility of taking vengeance upon them, and the return of Odysseus.

203. καὶ λίην: see on α 46. — κείνος μὲν: reference as in 197.

204. εὐρύ: pred. to κλέος, 'far and wide.' See on 83. — καὶ ἐσσομένοισι

πυθέσθαι: for posterity also to hear of. For the dependence of the inf., see G. 261, 2 x.; H. 952. The formula occurs also λ 76, φ 255, ω 433, β 119, x 305. Cf. αοίδιμοι ἐσσομένοισιν Z 358 of Helen and Paris, (τίμη) ἥ τε καὶ ἐσσομένοισι πέληται Γ 287.

205. αἱ γάρ: introducing a wish, utinam. — ἐμοί: emphatic contrast to κείνος μὲν 203. In 208 the negative is specially emphatic. — τοσσήνδε: the -δε is almost deictic in force, and denotes that the case referred to has just been mentioned. — δύναμιν περιθεῖεν: envelop with power, as with a buckler. Essentially the same metaphor is seen in μένος ἀμφιβαλόντες P 742, δόσσο ἀλκὴν T 36, ἐπικείμενον ἀλκὴν, ἀναιδείην ι 214, Α 149, ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης Ephes. vi. 14.

207. ὑβρίζοντες κτλ.: the phrase also fills out a verse after ἀνέρες ρ 588, after ἦν οἷδ' υ 170, after ἡμέας Δ 695 (-ωντο).

- ἀλλ' οὗ μοι τοιοῦτον ἐπέκλωσαν θεοὶ ὄλβον,  
πατρί τ' ἐμῷ καὶ ἐμοί· νῦν δὲ χρή τετλάμεν ἔμψης.”  
210 τὸν δ' ἡμέμβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·  
“ὦ φίλ', ἐπεὶ δὴ ταῦτά μ' ἀνέμνησας καὶ εἶπες,  
φασὶ μνηστῆρας σῆς μητέρος εὔνεκα πολλοὺς  
ἐν μεγάροις ἀέκητι σέθεν κακὰ μηχανάσθαι·  
εἰπέ μοι, ἥ ἐκὼν ὑποδάμνασαι, ἢ σέ γε λαοὶ  
215 ἐχθαίρουσ' ἀνὰ δῆμον, ἐπισπόμενοι θεοῦ ὀμφῇ.  
τίς δ' οἶδ', εἴ κέ ποτέ σφι βίας ἀποτίσεται ἑλθών,  
ἢ ὃ γε μῶνος ἐὼν ἢ καὶ σύμπαντες Ἀχαιοί.  
εἰ γάρ σ' ὧς ἐθέλοι φιλέειν γλανκῶπις Ἀθήνη,  
ὥς τότ' Ὀδυσσῆος περικήδετο κυδαλίμοιο  
220 δῆμῳ ἐνὶ Τρώων, ὅθι πάσχομεν ἄλγε' Ἀχαιοί·  
οὐ γάρ πω ἴδον ὧδε θεοὺς ἀναφανδὰ φιλεῦντας,  
ὥς κείνῳ ἀναφανδὰ παρίστατο Παλλὰς Ἀθήνη·  
εἴ σ' οὕτως ἐθέλοι φιλέειν κήδοιτό τε θυμῷ·

208. ὄλβον: *good fortune*; in the *Il.* always *wealth*.

209. πατρί . . . ἐμοί: an extension of the simple μοι of 208. Cf. 380 f., γ 300 f. — νῦν: see on α 166. — τετλάμεν: *be submissive*, perf. inf. with pres. meaning (§ 26 j α, β). — ἔμψης: *i.e.* in spite of my desire for vengeance. With this last hemistich, cf. σὲ δὲ χρή τετλάμεν ἔμψης ζ 190.

211. ἐπεὶ: see on 103. — ταῦτά με: the double acc. with ἀναμνησκω occurs only here. Cf. 101. — καὶ εἶπες: *and speakest* of them, equiv. to εἰπών by speaking of them, “by what thou sayest.” The second verb is explanatory of the first. See on 392.

213. ἐν . . . σέθεν: occurs also in π 94. The last two words of the verse are formulaic in the 3d pers. pl. indic. π 134, ρ 499, φ 375.

214 f. = π 95 f., addressed to Te-

lemachus by Odysseus himself, still disguised. — θεοῦ ὀμφῇ: *i.e.* by the mouth of a prophet interpreting an omen. Cf. πανομφαίῳ Ζηνί Θ 250.

216. τίς . . . εἴ κε: see on β 332 — σφί: equiv. to a gen. with βίας (§ 3 g). — The second hemistich occurs also in the 2d pers. sing. λ 118, π 255.

217. ὃ γε: see on α 4. — Ἀχαιοί: *i.e.* his warrior companions.

218. εἰ γάρ: introducing a wish. In 223 the wish has passed into the form of a condition. — φιλέειν: *show love* for one, *favor* by direct assistance. Cf. παρίστατο 222.

220. See on 100.

221. Cf. οὐ γάρ πω τοίους ἴδον ἀνέρας Α 262.

223. φιλέειν κήδοιτό τε: Achilles unites the words also in τὴν αὐτοῦ φιλέει καὶ κήδεται ι 342.



- τῷ κέν τις κείνων γε καὶ ἐκλεάθοιτο γάμοιο.”  
 225 τὸν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤδα·  
 “ὦ γέρον, οὐ πῶ τοῦτο ἔπος τελέεσθαι οἶω·  
 λήν γὰρ μέγα εἶπες· ἄγῃ μ’ ἔχει. οὐκ ἂν ἐμοί γε  
 ἐλπομένῳ τὰ γένοιτ’, οὐδ’ εἰ θεοὶ ὧς ἐθέλουσιν.”  
 τὸν δ’ αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·  
 230 “Τηλέμαχε, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.  
 ῥεῖα θεός γ’ ἐθέλων καὶ τηλόθεν ἄνδρα σαῶσαι.  
 βουλοίμην δ’ ἂν ἐγὼ γε καὶ ἄλγεα πολλὰ μογήσας  
 οἴκαδέ τ’ ἐλθέμεναι καὶ νόστιμον ἦμαρ ἰδέσθαι,  
 ἣ ἐλθὼν ἀπολέσθαι ἐφέστιος, ὥς Ἀγαμέμνων  
 235 ὦλεθ’ ὑπ’ Αἰγίσθοιο δόλῳ καὶ ἧς ἀλόχοιο.  
 ἀλλ’ ἦ τοι θάνατον μὲν ὁμοῖον οὐδὲ θεοὶ περ

224. τῷ: in that case, resuming the preceding condition. — τις: many a one. — καί: actually, with ἐκλεάθοιτο. Nestor means that with Athene’s aid even Telemachus himself might punish the suitors.

226. οὐ πῶ: by no means; πῶ in Homer is not always temporal as in 221 (not yet). Cf. Γ 306, Μ 270, and see § 12 o. — τελέεσθαι οἶω: closes the verse also α 201 = ο 173, χ 215, Α 204.

227 f. Cf. ἀλλὰ λήν μέγα εἶπες, ἄγῃ μ’ ἔχει· οὐδέ κεν εἴη π 243. — ἄγῃ μ’ ἔχει: see on 123. The phrase occurs also φ 221. — οὐκ ἂν . . . γένοιτο: the neg. affects both partic. and main verb, which contain closely related ideas; not for me surely can there be hope that such things come to pass, can such hopes be fulfilled (§ 3 v). — τὰ: cf. 216 f., 223 f.

230. ποῖον . . . ὀδόντων: see on α 64.

231. The first hemistich occurs also κ 556. — σαῶσαι: could bring home safe,

simple potential opt. without ἂν, as in 319. See H. 872 e.

232 ff. The second hemistich occurs also β 343. Cf. α 4. Here the partic. really contains the main feature of the contrast to the ἀπολέσθαι (234), and the ἐλθέμεναι is the parallel to ἐλθών, but the suffering precedes the return in the case of Odysseus, while in that of Agamemnon it follows. Hence the preliminary participles. We may translate: to suffer . . . before coming home . . . rather than after coming home to perish (§ 3 v). A desire to use the formulaic verse (233 = ε 220, θ 466) doubtless warped the construction. — ἐλθών: of course without the ἄλγεα on the way.

235. The caesura of the verse makes it better to join ὑπ’ Αἰγίσθοιο, repeat ὑπό with ἀλόχοιο, and make δόλῳ adv. with ὦλετο. For the ‘parenthesis’ of the verse, see § 2 a.

236. ὁμοῖον: impartial, an epith. also of γῆρας, νεῖκος, and πόλεμος, which are no respecters of persons.

καὶ φίλῳ ἀνδρὶ δύνανται ἀλαλκέμεν, ὅππότε κεν δὴ  
μοῖρ' ὅλοη καθέλῃσι τανηλεγέος θανάτοιο."

τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδα·  
240 "Μέντορ, μηκέτι ταῦτα λεγόμεθα κηδόμενοι περ·  
κείνῳ δ' οὐκέτι νόστος ἐτήτυμος, ἀλλὰ οἱ ἤδη  
φράσσαντ' ἀθάνατοι θάνατον καὶ κῆρα μέλαιναν.  
νῦν δ' ἐθέλω ἔπος ἄλλο μεταλλῆσαι καὶ ἐρέσθαι  
Νέστορ', ἐπεὶ περίοιδε δίκας ἡδὲ φρόνιν ἄλλων·  
245 τρὶς γὰρ δὴ μὲν φασιν ἀνάξασθαι γένε' ἀνδρῶν·  
ὥς τέ μοι ἀθάνατος ἰνδάλλεται εἰσοράασθαι.  
ὦ Νέστορ Νηληιάδη, σὺ δ' ἀληθὲς ἐνίσπες·  
πῶς ἔθαν' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων;

It is not apt with the last two, and the Attic *ὁμοῖος* has no such meaning. Nauck suggests *ὁλοῖοι* *baleful*.

237. καί: even, following a neg. as in a 19. Cf. *πὰρ δύναμιν δ' οὐκ ἔστι καὶ ἐσσύμενον* (even though *desirous*) *πολεμίζειν* N 787.

238 = β 100.

Vs. 239-328. Nestor tells *Telemachus*, in response to his enquiry, the circumstances of *Agamemnon's* death.

240. μηκέτι ταῦτα λεγόμεθα: formula for changing the subject or closing the conversation. It occurs also ν 296, N 292 = γ 244. — κηδόμενοι περ: however much concerned about them. The phrase closes the verse also ζ 273, X 416, and, in the sing., thrice in the *Od.* (as η 215), and four times in the *Il.*, always of grief or vexation except in this passage.

241. ἐτήτυμος: real, i.e. capable of being realized. Cf. οὐκέτι νόστιμος ἔστιν τ 85.

242. For the second hemistich, see on β 283.

243. ἔπος: matter, question. 'The words *ἔργον*, *ἔπος*, *μῦθος*, with pro-

nouns, are used nearly as the neuter of the same pronouns.' M. 136, 3.

244. περίοιδε: with ἄλλων, = *περὶ ἄλλων οἶδε*. Cf. *ὥς περὶ κέρδεα πολλὰ καταβηγῶν ἀνθρώπων | οἶδ' Ὀδυσσεύς* τ 285 f. — φρόνιν: knowledge, as in δ 258, the only other passage where it occurs. The sense is, Nestor is the justest and wisest of men.

245. τρὶς: with the inf., equiv. to *τρία γένεα*. — ἀνάξασθαι: has been chief-tain, the mid. only here. — γένεα: through generations, the whole a variation on *μετὰ δὲ τριτάτοισιν ἄνασεν* A 252.

246. ὥς τε: like, as in α 227. Cf. δ 45 = η 84. *ἵσατε* = *ita ut*, is not Homeric.

247. σὺ . . . ἐνίσπες: parenthetical, in closest connection with 243. Cf. 19 f., and for the inv., see on 101.

248. πῶς: "how came it about that," "how was it possible that." The story of Nestor which follows here says nothing of the manner of *Agamemnon's* death. Menelaus describes it fully δ 514-537 (cf. λ 397-426). For a similar use of *πῶς*, cf.



ποῦ Μενέλαος ἔην; τίνα δ' αὐτῷ μῆσατ' ὀλεθρον  
 250 Αἴγισθος δολόμητις, ἐπεὶ κτάνε πολλὸν ἀρείω;  
 ἦ οὐκ Ἄργεος ἦεν Ἀχαιικοῦ, ἀλλὰ πῃ ἄλλη  
 πλάζετ' ἐπ' ἀνθρώπους, ὃ δὲ θαρσύνσας κατέπεφνεν;  
 τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·  
 "τοιγὰρ ἐγὼ τοι, τέκνον, ἀληθέα πάντ' ἀγορεύσω.  
 255 ἦ τοι μὲν τάδε καὐτὸς οἶεαι, ὥς περ ἐτύχθη·  
 εἰ ζῶν γ' Αἴγισθον ἐνὶ μεγάροισιν ἔτετμεν  
 Ἀτρεΐδης Τροίηθεν ἰὼν, ξανθὸς Μενέλαος·  
 τῷ κέ οἱ οὐδὲ θανόντι χυτὴν ἐπὶ γαίαν ἔχευαν,

κ 64 with the answer in 68 f. — The last five feet occur ten times in the *Il.*

249 f. These two questions expand specifically the general question preceding. In the story of Nestor which follows here, only the first one is answered. — αὐτῷ: Agamemnon himself, contrasted with Menelaus (§ 24 g).

250. For the first hemistich, cf. 198. — ἐπεὶ: gives a reason for assuming in the previous question that treachery must have been used. See on α 209.

251. Ἄργεος: anywhere in Argos, the gen., as in οὔτε Πύλου ἱερῆς οὔτ' Ἄργεος οὔτε Μυκῆνης φ 108, expressing a vaguer local relation than the dat. Cf. δ 174, τῷ νῦν σοὶ μὲν ἐγὼ ξείνος φίλος Ἄργεϊ μέσσω | εἰμὶ Z 224 f., and see M. 149. — Ἀχαιικοῦ: distinguishes Peloponnesian from Thessalian (Πελασγικόν) Argos.

252. ὃ δέ: and (so) he, so that he (§ 3 q). The prons. to be supplied as subj. of ἦεν and πλάζετο refer to Menelaus, as the parallel question in 249 indicates. The contrast in ὃ δέ suggests the Αἴγισθος of 250. The obj. of κατέπεφνεν is suggested by 248 (§ 1 b).

255. καὐτός: = καὶ αὐτός, a rare crasis (§ 8), found also ζ 282, Z 260, N 734. — ὥς περ ἐτύχθη: just as they happened. Telemachus is right in his conjecture that Aegisthus was emboldened by the absence of Menelaus to slay Agamemnon.

256. εἰ ἔτετμεν: the only case in Homer where εἰ is used alone, instead of the usual form of ὥφελον with a past tense of the inf., to express a wish that cannot be realized. εἰ γάρ may be so used δ 732, ω 284, θ 366. Cf. γ 218, 223 f. — ζῶν γε: to say nothing of coming upon him before the murder of Agamemnon. Nestor wishes that Menelaus might have anticipated Orestes.

257. With the first part of the verse, cf. that of 268.

258 f. The second hemistich is found also ψ 256. — τῷ κέ οἱ: see on α 239. Here, however, the κέ modifies the verbs of both clauses in the sent., and is not repeated with κατέδαν. So in τῷ κε σφέων γούνατ' ἔλυσσεν | . . . σὺ δὲ φρένας ἔνδον ἰάνθης ω 381 f. — ἔχευαν: sc. the Achaeans. — The immediate result is merely alluded to in θανόντι, in order to dwell upon the refusal of burial, the most hateful

ἀλλ' ἄρα τὸν γε κύνες τε καὶ οἰωνοὶ κατέδαψαν  
 260 κείμενον ἐν πεδίῳ ἐκάς ἄστεος, οὐδέ κέ τις μιν  
 κλαῦσεν Ἀχαιᾶδων· μάλα γὰρ μέγα μήσατο ἔργον.  
 ἡμεῖς μὲν γὰρ κεῖθι πολέας τελέοντες ἀέθλους  
 ἤμεθ'· ὁ δ' εὐκηλος μυχῶ Ἄργεος ἵπποβότοιο  
 πόλλ' Ἀγαμεμνονέην ἄλοχον θέλγεσκ' ἐπέεσσιν.  
 265 ἡ δ' ἦ τοι τὸ πρὶν μὲν ἀναίνετο ἔργον αἰεὶ κέ  
 διὰ Κλυταιμνήστρη· φρεσὶ γὰρ κέχρητ' ἀγαθῇσιν·  
 παρ δ' ἄρ' ἔην καὶ αἰδοὺς ἀνὴρ, ᾧ πόλλ' ἐπέτελλεν  
 Ἀτρεΐδης Τροίηνδε κιὼν εἴρυσθαι ἄκοιτιν.  
 ἀλλ' ὅτε δὴ μιν μοῖρα θεῶν ἐπέδησε δαμῆναι,

feature in the revenge Menelaus would have taken.

259. *κύνες τε καὶ οἰωνοί*: the phrase follows ἀλλὰ at the beginning of X 354. Elsewhere *κύνες ἢ δ' οἰωνοί* occurs as verse-close, X 335, and, in the acc., four times in the *Il.*, as B 393. Cf. A 4 f., *κύνες καὶ γῆτες* Σ 271, X 42.

260. The first hemistich occurs also H 265 = Φ 404. — *ἄστεος*: Mycenae (305).

261. *Ἀχαιᾶδων*: i.e. professional mourning-women, as in Ω 720 ff. For the patronymic form, see § 21 d. — *μέγα*: in an unfavorable sense, *rash*, *outrageous*, as in *τίπτ'* ἔτι μείζον ἐνὶ φρεσὶ μήσεαι ἔργον λ 474, μ 373.

262 f. *γάρ*: the explanation of *μάλα μέγα* which this introduces, comes in the second member of the co-ordinate *ἡμεῖς μὲν . . . ὁ δέ*, the first being preliminary to this, as if a participial clause, "while we," etc. — *κεῖθι*: before Ilios.

263. *ἡμεθα*: in military metaphor. So in English 'we lay.' — *μυχῶ Ἄργεος*: i.e. at the head of the Argolic gulf. In Z 152 the phrase is used of Corinth, at the head of the Corinthian gulf.

264. *πολλά*: greatly. See on 54.

265. *τὸ πρὶν μὲν*: at the first, designates a period brought to a close by ὅτε δὴ κτλ. 269. See on β 148. Cf. *μηδὲ πρὶν ἀπόπανε τὸν μένος*, ἀλλ' ὁπότ' ἂν δὴ κτλ. Φ 340 f.

266. *δία*: noble, of lofty birth. So *δίων Ἀλέξανδρον* Γ 352, δτ' Ἀντεια Z 160, and in the formula *δία γυναικῶν*. Cf. *διωγενὴς, διωτρεφής*. — *φρεσὶ . . . ἀγαθῇσιν*: for she had good sense. The hemistich occurs also ξ 421, π 398. Cf. *ὡς ἀγαθὰ φρένες ἦσαν ἀμύμονι Πηνελοπείῳ* ω 194, *φρεσὶ μαίνεται οὐκ ἀγαθῇσιν* Θ 360. See also on β 117.

267. *αἰδοὺς ἀνὴρ*: attrib. appos. H. 625 a. So often with *γυνή*.

268. Cf. 257. — *εἴρυσθαι*: pres. inf. without connecting vowel, from a stem *φερν*, = *ἐρυσθαι* ε 484 (§ 14 k). So ψ 82, 151. Nauck conjectures *ρύεσθαι*. — With this precaution of Agamemnon, cf. β 225 ff.

269. *μιν*: Clytaemnestra, as is required by the close temporal relation of the sent. to 265. — *μοῖρα θεῶν*: the folly of Helen and Alexander is attributed by Helen to a *κακὸς μόρος* laid upon them by Zeus (Z 357). — *δαμῆναι*: so that she was subdued, sc.



270 δὴ τότε τὸν μὲν αἰοιδὸν ἄγων ἐς νῆσον ἐρήμην  
 κάλλιπεν οἰωνοῖσιν ἔλωρ καὶ κύρμα γενέσθαι,  
 τὴν δ' ἐθέλων ἐθέλουσαν ἀνήγαγεν ὄνδε δόμονδε.  
 πολλὰ δὲ μηρί' ἔκχε θεῶν ἱεροῖς ἐπὶ βωμοῖς,  
 πολλὰ δ' ἀγάλματ' ἀνῆψεν, ὑφάσματά τε χρυσόν τε,  
 275 ἐκτελέσας μέγα ἔργον, ὃ οὐ ποτε ἔλπετο θυμῷ.  
 ἡμεῖς μὲν γὰρ ἅμα πλέομεν Τροίηθεν ἰόντες,  
 Ἀτρεΐδης καὶ ἐγώ, φίλα εἰδότες ἀλλήλοισιν.  
 ἀλλ' ὅτε Σούνιον ἱρὸν ἀφικόμεθ', ἄκρον Ἀθηνέων,  
 ἔνθα κυβερνήτην Μενελάου Φοῖβος Ἀπόλλων  
 280 οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφνεν

φιλότῃτι, as in ἕπνῃ καὶ φιλότῃτι δαμεί  
 ε 353.

271. The second hemistich occurs also P 151, and ε 473 (γένωμαι), E 488 (γένεσθε).

272. ἐθέλων ἐθέλουσαν: *consenting to his wishes, with desire on his part and on hers*, a favorite 'paronomasia,' juxtaposition of different forms of the same or related words. Cf. παρ' οὐκ ἐθέλων ἐθελούσῃ ε 155, ἐκὼν ἀέκοντα H 197. For paronomasia of substs., cf. α 313, β 321, ι 47, A 255, etc. Repetition of the same form of the same word, so common in the tragic poets (especially Euripides), and in the later epic poets, is not found in Homer. This verse shows also 'parechesis' (§ 2 a) in ὄνδε δόμονδε, for which see on α 83. — The home of Aegisthus was in Argolis, so near Mycenae that Agamemnon is entertained there on his return from Ilios, just after he lands, and before he can go to Mycenae. See on δ 517 ff.

273. ἔκχε: prob. for ἐ-καF-ε (§§ 30 i, 14 k).

274. ἀγάλματα: *splendid gifts* of any sort, here defined by ὑφάσματα

(cf. Z 302 ff.) and χρυσόν. After Homer the word has the more restricted meaning of *statue or sculpture* in honor of deity. — ἀνῆψεν: on altars or the trees about them. There is no certain mention of a Greek temple in Homer.

275. ἐκτελέσας: see on 160. — μέγα ἔργον: *a difficult task*, i.e. the seduction of Clytaemnestra. Cf. 261.

276. Here begins the real answer to the first question in 249. — ἰόντες: *on our way home*. For the details, cf. 141 ff.

277. φίλα εἰδότες: *kindly disposed*, see on β 16. This general friendliness was only temporarily disturbed by the quarrel implied in 161, 165, 168.

278. ἱρὸν: because consecrated to Poseidon or Athene.

280 = ε 124, λ 173, 199, ο 411, ς 759, of a sudden, painless death, sent upon men by Apollo, upon women by Artemis, in contrast to a painful death from wounds, hunger, or disease. A shorter form of the formula is seen in η 64, λ 324, Z 428 (contrast 205), etc.

- πηδάλιον μετὰ χερσὶ θεούσης νηὸς ἔχοντα,  
 Φρόντιν Ὀνητορίδην, ὃς ἐκαίνυτο φύλ' ἀνθρώπων  
 νῆα κυβερνήσαι, ὁπότε σπέρχοιεν ἄελλα.  
 ὥς ὁ μὲν ἔνθα κατέσχετ' ἐπειγόμενός περ ὁδοῖο,  
 285 ὄφρ' ἔταρον θάπτοι καὶ ἐπὶ κτέρεα κτερίσειεν.  
 ἀλλ' ὅτε δὴ καὶ κείνος ἰὼν ἐπὶ οἴνοπα πόντον  
 ἐν νηυσὶ γλαφυρῇσι Μαλειάων ὄρος αἰπὺ  
 ἔξε θέων, τότε δὴ στυγερὴν ὁδὸν εὐρύοπα Ζεὺς  
 ἐφράσατο, λιγέων δ' ἀνέμων ἐπ' αὐτμένα χεῦεν,  
 290 κύματά τε τροφέοντο πελώρια ἴσα ὄρεσσιν.  
 ἔνθα διατμηξάς τὰς μὲν Κρήτη ἐπέλασσειν,  
 ἦχι Κύδωνες ἔναιον Ἰαρδάνου ἀμφὶ ῥέεθρα.  
 ἔστι δέ τις λισσὴ αἰπεῖά τε εἰς ἄλα πέτρῃ

281. θεούσης νηός: see on β 428.

282. For the significant names, cf. β 386.

283. κυβερνήσαι: used as an acc. of specification (§ 3 e). — σπέρχοιεν: intr., as in ε 304, N 334. The opt. expresses 'indef. frequency,' as often in a rel. clause, but only once in an independent cond. (§ 3 c γ).

284. ὁ μὲν: Menelaus; the μὲν, together with καὶ κείνος of 286, are all we have to indicate that Nestor continued his voyage, leaving Menelaus behind. — κατέσχετο: mid., halted. — For the second hemistich, see on α 309.

285. For the second hemistich, see on α 291.

286. The first hemistich occurs also Z 200. For the second, see on α 183.

287. The first hemistich occurs also δ 513, B 454 = A 14, and, in the sing., thrice in the *Od.* — Μαλειάων: the sing. in ι 80 (§ 19 j) is a metrical variation. Malea was the Cape Horn of ancient navigation. See on δ 514.

288. ἔξε θέων: came on his run, usually of the ship (281) rather than the sailor. The literal use is seen in ἔξε θέων Πάτροκλος A 807. — στυγερὴν . . . ἐφράσατο: occurs also ξ 235 f. For the last dipody, see on β 146.

289. ἐπὶ: forth over the sea, adv. with χεῦεν. Cf. καὶ δ' ἄρα οἱ κεφαλῆς χε' αὐτμένα διὸς Ὀδυσσεύς Ψ 765.

290. πελώρια κτλ.: proleptic pred. after τροφέοντο, were rolling into monsters, mountain-high. For the number of the verb, see § 3 j, and cf. ἔαξαν 298.

291. The first hemistich occurs also φ 3, followed by τοὺς μὲν, referring to the Trojans flying before Achilles. Here sc. τὰς νέας. — ἐπέλασσειν: sc. Ζεὺς.

292. The second hemistich occurs also H 135, where Ἰαρδάνος denotes a river of Elis.

293. ἔστι δέ τις: an epic formula for introducing local description. Cf. δ 354, 844, and Vergil's est locus, est procul. — αἰπεῖά τε εἰς ἄλα: steep jutting into the sea, with hiatus



- ἔσχατιῇ Γόρτυνος ἐν ἡεροειδέι πόντῳ·  
 295 ἔνθα Νότος μέγα κύμα ποτὶ σκαῖον ῥίον ὠθεῖ,  
 εἰς Φαιστόν, μικρὸς δὲ λίθος μέγα κύμ' ἀποέργει.  
 αἱ μὲν ἄρ' ἐνθ' ἦλθον, σπουδῇ δ' ἤλυξαν ὄλεθρον  
 ἄνδρες, ἀτὰρ νῆάς γε ποτὶ σπιλάδεσσιν ἔαξαν  
 κύματ'· ἀτὰρ τὰς πέντε νέας κυανοπρωρέους  
 300 Αἰγύπτῳ ἐπέλασσε φέρων ἀνεμός τε καὶ ὕδωρ.  
 ὧς ὁ μὲν ἔνθα πολὺν βίοτον καὶ χρυσὸν ἀγείρων  
 ἡλάτο ξὺν νηυσὶ κατ' ἄλλοθρόους ἀνθρώπους·  
 τόφρα δὲ ταῦτ' Αἰγισθος ἐμήσατο οἴκοθι λυγρά.  
 305 ἐπτάετες δ' ἦνασσε πολυχρύσιοιο Μυκῆνης,  
 304 κτείνας Ἀτρεΐδην, δέδμητο δὲ λαὸς ὑπ' αὐτῷ.

at the bucolic diaeresis, though the words belong closely together.

294. Γόρτυνος: a town in south-western Crete, near which very ancient stone tables of laws were discovered in 1884. It has the epith. *τειχίαις* in B 640.

295. σκαῖον ῥίον: a westerly headland.

296. εἰς Φαιστόν: as far as, or towards Phaestus, a city between Gortys and the sea to the west, some two or three miles from the shore. Cf. Φαιστόν τε Ῥότιόν τε, πόλεις ἐν ναεταώσας B 648. The sea dashed its spray inland, but its billows were stayed by the rocky headland.—μικρός: with concessive force, *low as it is*.—λίθος: as the text stands, this must be the same as ῥίον and λισσὴ . . . πέτρῃ above.

297. αἱ μὲν: takes up anew the τὰς μὲν of 291.—ἐνθα: i.e. around the western end of the island, and along the coast as far as the territory of Gortys.—σπουδῇ: scarcely.

298. ἔαξαν: from ἄγνυμι (§ 14).

299. ἀτὰρ τὰς πέντε: but the (other)

five, contrasted with τὰς μὲν 291 = αἱ μὲν 297.—νέας κυανοπρωρέους: a metrical acc., corresponding to the frequent gen. *νηὸς κυανοπρωροῖο*, occurring only here. Analogous adj. formations in Hom. are *εὐρυόδεια* (κ 149), *εὐπατέρεια* Z 292.

300 = η 277 (ὁ μετῆρ), ο 482 (τοὺς δ' Ἰθάκην).—Αἰγύπτῳ: see on δ 351.—ὕδωρ: i.e. ῥόος.

301. With the second hemistich, cf. that of δ 90.

302. For the second hemistich, cf. a 183.

303. ταῦτα λυγρά: including now the murder of Agamemnon. See on 248 ff.

304 f. πολυχρύσιοιο Μυκῆνης: closes the verse also H 180. Along with the Boeotian Orchomenus, Mycenae was one of the richest cities of heroic times, as the excavations on its site by Schliemann have fully proved. And yet in historical times its ruins did not speak to the Greeks of very great power in the past. Cf. Thuc. i. 10, § 1. For the sing., see on 287.—δέδμητο: was in subjection, plupf. ex-

- τῷ δέ οἱ ὀγδοάτῳ κακὸν ἤλυθε δῖος Ὀρέστης  
 ἀψ' ἀπ' Ἀθηναίων, κατὰ δ' ἔκτανε πατροφονῆα,  
 Αἰγισθον δολόμητῳ, ὃ οἱ πατέρα κλυτὸν ἔκτα.  
 ἦ τοι ὁ τὸν κτείνας δαίνυ τάφον Ἀργείοισιν  
 310 μητρός τε στυγερῆς καὶ ἀνάλκιδος Αἰγίσθιοιο·  
 αὐτῆμαρ δέ οἱ ἦλθε βοῆν ἀγαθὸς Μενέλαος  
 πολλὰ κτήματ' ἄγων, ὅσα οἱ νέες ἄχθος ἄειραν.  
 καὶ σύ, φίλος, μὴ δηθὰ δόμων ἄπο τῆλ' ἀλάλησο,  
 κτήματά τε προλιπὼν ἄνδρας τ' ἐν σοῖσι δόμοισιν  
 315 οὕτω ὑπερφιάλους· μὴ τοι κατὰ πάντα φάγωσιν  
 κτήματα δασσάμενοι, σὺ δὲ τηϋσίην ὁδὸν ἔλθης.  
 ἀλλ' ἐς μὲν Μενέλαον ἐγὼ κέλομαι καὶ ἄνωγα  
 ἔλθεῖν· κείνος γὰρ νέον ἄλλοθεν εἰλήλουθεν,

pressing a resultant state, and so parallel to the impf. ἤνασσε.

306. τῷ δέ οἱ ὀγδοάτῳ: sc. ἔτει from ἐπτάρες above, but in that eighth year, but then, in the eighth year. This use of the dem. art is formulaic, as in δ 704, τὰ δέ οἱ ὦμοι those shoulders of his B 217, etc., helping to contrast its noun with something preceding. M. 259, 1. — κακόν: as an evil, i.e. to his destruction, pred. nom., as after forms of γίγνομαι.

307. Ἀθηναίων: later poets, like Sophocles, represent that Orestes was reared in Phocis. — With the second hemistich, cf. that of 197 and α 299.

308 = 198, α 300.

309. δαίνυ τάφον: was giving a funeral feast, simple cognate acc. as in 140. Cf. αὐτὰρ ὁ τοῖσι τάφον μενοεικέα δαίνυ Ψ 29, of the feast given by Achilles in honor of Patroclus.

310. μητρός: only here in Homer is it even intimated that Clytaemnestra also fell by the hand of her son. So it does not appear in Homer that Eriphyle was slain by her son

(λ 326 f., ο 247 f.). — ἀνάλκιδος: as a treacherous murderer. And yet he is ἀμύμων α 29.

311. The second hemistich occurs twelve times in the *Il.*, and eight in the *Od.* In the latter it is not so appropriate as in the former, where the voice served instead of the later trumpet to give signals in battle.

312. ὅσα . . . ἄειραν: as much as his ships bore as freight, i.e. as much as they could carry.

313 ff. Transition and advice are very abrupt and unexpected here. For the two parts of the first verse, cf. 199 = α 301, and ο 10. Vs. 314–316 = ο 11–13.

315 f. μὴ φάγωσιν, ἔλθης: prohibitory, not final sents. G. 254; H. 874.

317. ἀλλὰ μὲν: but still. Nestor hopes Telemachus will not become such a roamer as Menelaus, but yet commends to him one more journey. — ἐς: for the more usual πρὸς or ὡς with acc. of proper name.

318. νέον ἄλλοθεν: lately, from abroad, although Menelaus returned



ἐκ τῶν ἀνθρώπων, ὅθεν οὐκ ἔλποιτό γε θυμῷ  
 320 ἐλθέμεν, ὃν τινα πρῶτον ἀποσφῆλῳσιν ἄλλαι  
 ἐς πέλαγος μέγα τοῖον, ὅθεν τέ περ οὐδ' οἰωνοὶ  
 αὐτόετες οἰχνεύσιν, ἐπεὶ μέγα τε δεωνόν τε.  
 ἀλλ' ἔθι νῦν σὺν νηί τε σῇ καὶ σοῖς ἐτάροισιν.  
 εἰ δ' ἐθέλεις πεζός, πάρα τοι δίφρος τε καὶ ἵπποι,  
 325 πὰρ δέ τοι νῆες ἐμοί, οἳ τοι πομπῆς ἔσονται  
 ἐς Λακεδαίμονα δῖαν, ὅθι ξανθὸς Μενέλαος.  
 λίσσεσθαι δέ μιν αὐτός, ἵνα ιημερτὲς ἐνίσπη.  
 ψεῦδος δ' οὐκ ἐρέει· μάλα γὰρ πεπνυμένος ἐστίν."  
 ὧς ἔφατ', ἥελιος δ' ἄρ' ἔδν καὶ ἐπὶ κνέφας ἦλθεν.  
 330 τοῖσι δὲ καὶ μετέειπε θεά, γλαυκῶπις Ἀθήνη·  
 "ὦ γέρον, ἦ τοι ταῦτα κατὰ μοῖραν κατέλεξας·  
 ἀλλ' ἄγε τάμνετε μὲν γλώσσας, κεράσασθε δὲ οἶνον,

two years before. The phrase is used of one just returned in π 26.

319. ἐκ τῶν ἀνθρώπων κτλ.: explains ἄλλοθεν.—ὅθεν: = ἐξ ὧν.—ἔλποιοτο: the opt. as in 231. Its subj. is indef., one, taken up by the following ὄντινα.

320. ἐλθέμεν: for the tense, see on β 280, 373.—πρῶτον ἀποσφῆλῳσιν: once drive from his course. See on 183.

321. τοῖον: see on α 209.—ὅθεν τέ περ: the τέ is a relic of the time when there were no rel. words (§ 3 n, o), and the πέρ simply intensifies the ὅθεν, as it does ὧς in ὥσπερ. The simple ὅθεν τε occurs δ 358. For another view of τέ see on α 50.—The thought is naïve. "The great birds of passage could not fly the distance in a year."

322. οἰχνεύσιν: frequentative of οἰχμαι, as φορέω of φέρω.

323. For the parts of the verse, cf. A 611, A 179.

324. εἰ δ' ἐθέλεις: differs from εἰ δ' ἄγε in always introducing a second

alternative. M. 321.—πεζός: by land, pred. after ἵενα supplied from ἴθι above.—πάρα: for πάρεσιν (§ 37 c).

325. With the verse-close, cf. that of 376.

326. The first hemistich occurs δ 313 and ν 440 at the opening of the verse, and δ 702 = ε 20 at the close. The second hemistich occurs also Δ 210 (cf. δ 564).

327 f. = 19 f. (νημερτέα εἴπη).

Vs. 329-370. After a final libation, Nestor invites the strangers to spend the night in his palace. Athene accepts for Telemachus, but declines for herself.

329 = ε 225. With ἦμος δ' in the first place, the formula occurs ι 168, 558, κ 185, τ 426, A 475.

330. See on β 157.

331. The last four feet occur also θ 496 (-ξῆς).

332. ἄγε: as an interjection, followed by the pl.—τάμνετε γλώσσας: the cutting up and burning (341) of the tongues as the choicest portion

- ὄφρα Ποσειδάωνι καὶ ἄλλοις ἀθανάτοισιν  
σπείσαντες κοίτοιο μεδώμεθα· τοῖο γὰρ ὦρη.  
335 ἦδη γὰρ φάος οἶχεθ' ὑπὸ ζόφον, οὐδὲ ἔοικεν  
δηθὰ θεῶν ἐν δαιτὶ θαασσέμεν, ἀλλὰ νέεσθαι."  
ἦ ῥα Διὸς θυγάτηρ, οἱ δ' ἔκλυον αὐδησάσης.  
τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχεναν,  
κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο,  
340 νώμηναν δ' ἄρα πᾶσιw ἐπαρξάμενοι δεπάεσσιν·  
γλώσσας δ' ἐν πυρὶ βάλλον, ἀνιστάμενοι δ' ἐπέλειβον.  
αὐτὰρ ἐπεὶ σπείσαν τε πῖον θ', ὅσον ἤθελε θυμός,  
δὴ τότε Ἀθηναίη καὶ Τηλέμαχος θεοειδῆς  
ἄμφω ἰέσθην κοίλῃν ἐπὶ νῆα νέεσθαι.  
345 Νέστωρ δ' αὖ κατέρυκε καθαπτόμενος ἐπέεσσιν·

of the slain victims, is mentioned in later times as a custom of the Athenians. Here, in connection with the libation at the close of the sacrifice, it closed the religious services of the day, but only here in Homer is it mentioned.

333. The second hemistich occurs also in B 49, Z 259, N 818. Cf. 346.

334. τοῖο γὰρ ὦρη: cf. ὦρη μὲν πολέων μύθων, ὦρη δὲ καὶ ὕπνου λ 379. Instead of the gen., we have an inf. construed with ὦρη in οὐδέ πω ὦρη | εὔδειν λ 373 f.

337. ἦ ῥα: see on β 321. — The last three feet (with masc. partic.) occur also K 47, Π 76, and, with sing. verb, δ 505.

338 f. = α 146, 148. See on α 144-150.

340 = φ 272, A 471, I 176, η 183 (sing.). The first hemistich occurs also ν 54 = σ 425, the second, in inv. form, σ 418 = φ 263. — νώμηναν: sc. ποτόν. νωμάω serves as representative of νέμω. The κοῦροι who served as

butlers (οἶνοχόος), dipped (ἀφύσσω) the wine with the pitcher (πρόχοος) from the mixing-bowl (κρητήρ), and with this, passing round from left to right of the company (ἐπιδέξια), poured wine into the beakers of the guests. Cf. ι 9 f., A 597 f. — ἐπαρξάμενοι δεπάεσσιν: having begun the religious rites therefor (ἐπὶ) with the beakers, i.e. after having first put wine for the libation into the beakers. Cf. ἀλλ' ἄγετ', οἶνοχόος μὲν ἐπαρξάσθω δεπάεσσιν | ὄφρα σπείσαντες κατακέομεν σ 418 f. The phrase is technical and ritualistic. The prep. with ἀρχομαι in this sense varies, as in 445 (κατά), 446 (ἀπό), but seems to be specially significant always. Cf. σκυτάλην λαβών μου καθήρξατο Luc. Σημν. 3.

342 = 395, η 184, 228, σ 427, φ 273 (οἱ δ' ἐπεὶ), I 177.

344. ἰέσθην νέεσθαι: were setting out to go, a variation on the frequent formula βῆ δὲ θέειν.

345. For the second hemistich, see on β 39.



- "Ζεὺς τό γ' ἀλεξήσειε καὶ ἀθάνατοι θεοὶ ἄλλοι,  
 ὥς ὑμεῖς παρ' ἐμείῳ θοὴν ἐπὶ νῆα κίοιτε  
 ὥς τέ τευ ἦ παρὰ πάνπαν ἀνείμονος ἡδὲ πενιχροῦ,  
 ᾧ οὐ τι χλαῖναι καὶ ῥήγεα πόλλ' ἐνὶ οἴκῳ,  
 350 οὔτ' αὐτῷ μαλακῶς οὔτε ξείνοισιν ἐνεύδειν.  
 αὐτὰρ ἐμοὶ πάρα μὲν χλαῖναι καὶ ῥήγεα καλά.  
 οὐ θὴν δὴ τοῦδ' ἀνδρὸς Ὀδυσσῆος φίλος υἱὸς  
 νηὸς ἐπ' ἱκρίοφιν καταλέξεται, ὅφρ' ἂν ἐγὼ γε  
 ζῶω, ἔπειτα δὲ παῖδες ἐνὶ μεγάροισι λίπωνται,  
 355 ξείνους ξεινίζειν, ὅς τις κ' ἐμὰ δῶμαθ' ἵκηται."  
 τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·  
 "εὖ δὴ ταῦτά γ' ἔφησθα, γέρον φίλε· σοὶ δὲ ἔοικεν  
 Τηλέμαχον πείθεσθαι, ἐπεὶ πολὺ κάλλιον οὕτως.

346. *ἀθάνατοι*: for the quantity of the first syllable, see § 41 g. This second hemistich occurs also ξ 53, 119, σ 112, φ 365, and twice in the *Il.*

347. *ὥς*: namely *that*. The verse explains *τό γε* above, like the inf. clause α 377. The opt. is on the principle of indir. disc. ("as ye purposed"). — *θοὴν ἐπὶ νῆα*: an equiv., after the fem. caesura, for *κόλην ἐπὶ νῆα* of 344, found also κ 244.

348. *ἦ παρὰ*: the particle intensifies the supposition (*as if forsooth*); the prep. is construed with *τεῦ*. — *ἀνείμονος*: *εἶμα* in the compound here has a special collective meaning shown by the following explanatory verses. — *πενιχροῦ*: only here in Homer, and *πενίη* only ξ 157.

349. *ᾧ οὐ τι*: sc. *εἰσίν*. — *χλαῖναι, ῥήγεα*: see on δ 297 ff.

350. *αὐτῷ . . . ἐνεύδειν*: for *his own sleeping therein*, the inf. as in α 138.

351. *πάρα μὲν*: = *πάρεισι μὴν*.

352. *τοῦδ' ἀνδρός*: a lively representation of Odysseus as actually

present before the eyes of his friend. — For the second hemistich, see on β 2.

353. *ἐπ' ἱκρίοφιν*: strictly, *on the ribs* (cf. ε 163), i.e. on one of the fore and aft decks stretched across between the ribs. Here Odysseus slept on his voyage home from Phaeacia (ν 74). When the ship was beached, however, the crew usually slept on the shore beside her (cf. 365). For the case-ending *-φιν*, see § 15. Thuc. speaks of the Homeric ships as not *κατάφρακτα* (*full decked*) i. 10, § 4.

354. *ἔπειτα*: *thereafter*, i.e. when I am no longer alive. The force of *ὅφρ' ἂν* continues into this clause.

355. *ὅς τις κε*: like *ὅς κε* used distributively after a pl. antec. So γ 279. This second hemistich occurs also θ 32 (*ὅστις*). Cf. *ὅς κεν τάδε δῶμαθ' ἵκηται* ν 295, φ 313.

357. *σοὶ*: const. with *πείθεσθαι*.

358. The second hemistich occurs also θ 543. — *κάλλιον*: must imply comparison here. See on 69.

- ἀλλ' οὗτος μὲν νῦν σοὶ ἄμ' ἔβηται, ὄφρα κεν εὖδῃ  
 360 σοῖσιν ἐνὶ μεγάροισιν· ἐγὼ δ' ἐπὶ νῆα μέλαιναν  
 εἴμ', ἵνα θαρσύνω θ' ἐτάρους εἶπω τε ἕκαστα.  
 οἷος γὰρ μετὰ τοῖσι γεραίτερος εὐχομαι εἶναι·  
 οἱ δ' ἄλλοι φιλότῃ νεώτεροι ἄνδρες ἔπονται,  
 πάντες ὀμηλικήν μεγαθύμου Τηλεμάχοιο.  
 365 ἔνθα κε λεξαίμην κοίλῃ παρὰ νηὶ μελαίνῃ  
 νῦν· ἀτὰρ ἦ ὦθεν μετὰ Καύκωνας μεγαθύμους  
 εἴμ', ἔνθα χρεῖός μοι ὀφέλλεται, οὗ τι νέον γε  
 οὐδ' ὀλίγον. σὺ δὲ τοῦτον, ἐπεὶ τεδὼν ἔκετο δῶμα,  
 πέμψον σὺν δίφρῳ τε καὶ νίει· δὸς δέ οἱ ἵππους,  
 370 οἱ τοι ἐλαφρότατοι θείειν καὶ κάρτος ἄριστοι."  
 ὣς ἄρα φωνήσας ἀπέβη γλαυκῶπις Ἀθήνη  
 φήνῃ εἰδομένη· θάμβος δ' ἔλε πάντας ἰδόντας.

359 f. **ἀλλά**: looks forward to the second member of the co-ordination *οὗτος μὲν . . . ἐγὼ δέ*, the first member of which virtually repeats 358. See on 262.

360. The first hemistich occurs also λ 182 = π 38. — *ἐπὶ νῆα μέλαιναν*: closes the verse also δ 731, κ 169, 244, λ 828.

361. *ἕκαστα*: the particulars, here the details of their duty in view of the detention of Telemachus. Cf. *ἕρως δὲ ἕκαστα* κ 292, of the details of an adventure about to happen.

362. *γεραίτερος*: *elderly*, absolute comp. — *εὐχομαι εἶναι*: see on α 180.

363. *νεώτεροι ἄνδρες*: pred. appos., containing the main idea, to which *ἔπονται* is really subord.; *are younger men who follow*.

364. *ὀμηλική*: see on β 158.

365. The first hemistich occurs also in τ 598, the second in κ 272. — *κε λεξαίμην*: parallel to the fut. *εἴμι* in 361, of something proposed or intended.

366. *νῦν*: supplementary position for the sake of immediate contrast (§ 1 h). — *μετά*: in among, i.e. into the land of. — *Καύκωνας*: this people originally occupied the whole west coast of Peloponnesus, but in historical times are found only in the south of Elis. An Asiatic tribe of the same name is mentioned κ 429, γ 329, as allies of the Trojans.

367. *ὀφέλλεται*: in Homer *ὀφέλλω* = Attic *ὀφείλω*. Both forms arise from *ὀφελ-ω*, the first by assimilation, the second by transposition. G. 108, iv. 2 κ. 1; H. 399 a.

368. The second hemistich occurs also π 78.

Vs. 371-403. *Athene being recognized as she leaves, Nestor vows a sacrifice to her, and after bringing Telemachus to his palace, offers her a libation. All then retire for the night.*

372. *εἰδομένη*: taking the shape of; an actual transformation, as in α 105, not like α 320. Such a transforma-



- θαύμαζεν δ' ὁ γεραιός, ὅπως ἴδεν ὀφθαλμοῖσιν·  
 Τηλεμάχου δ' ἔλε χεῖρα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν  
 375 "ὦ φίλος, οὐ σε ἔολπα κακὸν καὶ ἀναλκιν ἔσσεσθαι,  
 εἰ δὴ τοι νέφω ὦδε θεοὶ πομπῆς ἔπονται.  
 οὐ μὲν γάρ τις ὄδ' ἄλλος Ὀλύμπια δώματ' ἐχόντων,  
 ἀλλὰ Διὸς θυγάτηρ, κυδίστη τριτογένεια,  
 ἧ τοι καὶ πατέρ' ἐσθλὸν ἐν Ἀργείοισιν ἐτίμα.  
 380 ἀλλὰ ἄνασσ' ἴλῃθι, δίδωθι δέ μοι κλέος ἐσθλόν,  
 αὐτῷ καὶ παιδесσι καὶ αἰδοίῃ παρακοίτῃ·  
 σοὶ δ' αὖ ἐγὼ ρέξω βοῦν ἦνιν εὐρυμέτωπον  
 ἀδμήτην, ἣν οὐ πω ὑπὸ ζυγὸν ἤγαγεν ἀνὴρ·  
 τήν τοι ἐγὼ ρέξω χρυσὸν κέρασιν περιχεύας."  
 385 ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη.

tion is always one which would seem natural in the particular neighborhood. Cf. χ 239 f., η 58 f.

373. The second hemistich elsewhere begins with *ἐπεὶ*, as in β 155.

375. *κακὸν καὶ ἀναλκιν*: a set phrase, as in θ 153, ζ 126 (*ἀνάλκιδα*, § 18 g). With this reassurance of Nestor's, cf. 205 ff., 227 f.

376. *εἰ δὴ*: see on β 271. — *ὦδε*: const. with *νέφω*. — With the verse-close, cf. that of 325.

377. *οὐ . . . ἄλλος*: sc. *ἦν*, this was no one else. — The second hemistich occurs in the nom. ν 79, ψ 167, and six times in the *Il*.

378 = Δ 515 (*ᾄρσε*). — *ἀλλὰ*: after a neg. sent. with *ἄλλος* this is more emphatic than *εἰ μή* or *ἢ*. So we have *ἀλλὰ* after a neg. sent. with *τόσσον*, instead of *ὅσσον* (§ 144), and in the apod. of a prot. contrary to reality (i 80). — *τριτογένεια*: like *ἀργειφόντης* best taken as a proper name. The etymology is uncertain.

379. *ἐν Ἀργείοισιν*: i.e. while they were before Ilios. The reason why

this appellative is used instead of the *Ἀχαιοί* of 100, is purely metrical.

380. *ἴλῃθι, δίδωθι*: for the personal endings, see § 26 h. The long stem-vowel is also Homeric (H. 414 D).

381. See on 209. — The second hemistich occurs in the nom. also 451.

382–384 = κ 292–294, and κ 295 is merely the pl. of 385. — *ἦνιν*: an epithet of doubtful etymology. The ancients connected it with *ἔνος*, = *yearling*. Ameis derived it from a root *ἄν shine*, = *sleek*. Vergil has *et statuam ante aras aurata fronte juvencum, | candentem Aen. ix. 627 f.*, an evident imitation. The traditional accent of the word is false to the original quantity of the suffix-vowel. So in *βλοσυρῶπις* Δ 36. See § 41 f γ; M. 116, 3.

383. *ἀδμήτην* κτλ.: cf. 'a red heifer without spot, wherein is no blemish, and upon which never yoke came' *Numbers xix. 2*. The rel. clause is epexegetical.

384. *περιχεύας*: see on 437 f.

385 = ζ 328, ε 121, ψ 771. For the

- τοῖσιν δ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ,  
 νιάσι καὶ γαμβροῖσιν, ἐὰ πρὸς δώματα καλά.  
 ἀλλ' ὅτε δώμαθ' ἵκοντο ἀγακλυτὰ τοῖο ἀνακτος,  
 ἐξεΐης ἔζοντο κατὰ κλισμούς τε θρόνους τε·
- 390 τοῖς δ' ὁ γέρων ἔλθοῦσιν ἀνὰ κρητῆρα κέρασσεν  
 οἶνον ἡδυνότοιο, τὸν ἐνδεκάτῳ ἐνιαυτῷ  
 ᾧξεν ταμὴν καὶ ἀπὸ κρήδεμνον ἔλυσεν·  
 τοῦ ὁ γέρων κρητῆρα κεράσσατο, πολλὰ δ' Ἀθήνη  
 εὔχετ' ἀποσπένδων κούρη Διὸς αἰγιόχοιο.
- 395 αὐτὰρ ἐπεὶ σπείσαν τε πῖον θ', ὅσον ἤθελε θυμός,  
 οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,  
 τὸν δ' αὐτοῦ κοίμησε Γερήνιος ἱππότα Νέστωρ,  
 Τηλέμαχον φίλον υἱὸν Ὀδυσσῆος θείοιο,  
 τρητοῖς ἐν λεχέεσσιν ὑπ' αἰθούσῃ ἐριδούπῃ,

first hemistich, see on β 267. In the second, τοῦ δ' ἔκλυε is the fixed element, following the first seven times besides the passages here cited.

386. The first hemistich occurs also θ 4, 421. For the second, see on 68.

387. νιάσι: for the three stems of this subst., see § 19 d. — For the second hemistich, cf. β 258.

388. τοιο: with dem. force (§ 24 i). Cf. τοιο γέροντος δ 410.

389 = α 145. See on α 130 f.

390. ἀνὰ κέρασσεν: mixed, by pouring wine upon water in the mixer, as in ι 209 f. This meaning of the prep. is seen also in δ 41, κ 235. In later times the water was poured to the wine. Of course the mixing is done by a servant under Nestor's orders.

391. The first hemistich occurs also ο 507, as verse-close.

392. 'Hysteron proteron' (§ 2 u). Cf. moriamur, et in media arma ruamus Verg. *Aen.* ii. 353. — κρήδεμνον: see on α 334.

393. τοῦ: of this wine. See on 44.

394. The second hemistich occurs in the nom. pl. ζ 105, ι 154, β 598, ζ 420; in the nom. sing. γ 426, and after Ἀθηναίη (-ῃ) five times in the *Od.*, and twice in the *Il.*

395. Here no formula for the distribution precedes, as for 342 (340).

396 = α 424 (δὴ τότε). — οἱ μὲν: the sons and sons-in-law of 387 (except Pisistratus, 400), who had chambers (θάλαμοι) accessible to the court-yard of the palace. Cf. 413, 441, ζ 243 ff., and the plans of the palace in Schliemann's *Tiryns* p. 180. οἶκον is thus very loosely used in the formula. Cf. α 356.

397. αὐτοῦ: right there, in contrast with places at a distance (§ 24 g).

398. The verse occurs in the nom. ο 63, 554, ρ 3, υ 283, φ 432.

399 = η 345. The first hemistich occurs also Ω 720. — τρητοῖς: see on α 440. — ὑπ' αἰθούσῃ: in the porch before the vestibule of the banqueting



- 400 πὰρ δ' ἄρ' ἐνμμελίην Πεισίστρατον ὄρχαμον ἀνδρῶν,  
 ὅς οἱ ἔτ' ἡίθεος παίδων ἦν ἐν μεγάροισιν.  
 αὐτὸς δ' αὖτε καθεῦδε μυχῶ δόμου ὑψηλοῖο,  
 τῷ δ' ἄλοχος δέσποινα λέχος πόρσυνε καὶ εὐνήν.  
 ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 405 ὦρνυτ' ἄρ' ἐξ εὐνῇφι Γερήνιος ἱππότα Νέστωρ,  
 ἐκ δ' ἐλθὼν κατ' ἄρ' ἕζετ' ἐπὶ ξεστοῖσι λίθοισιν,  
 οἷ οἱ ἔσαν προπάροιθε θυράων ὑψηλάων  
 λευκοί, ἀποστίλβοντες ἀλείφατος· οἷς ἔπι μὲν πρὶν  
 Νηλεὺς ἕζεσκεν θεόφιν μῆστωρ ἀτάλαντος·  
 410 ἄλλ' ὁ μὲν ἤδη κηρὶ δαμείς Ἀιδόσδε βεβήκειν,  
 Νέστωρ αὖ τότ' ἐφύζε Γερήνιος, οὗρος Ἀχαιῶν,

hall, the usual sleeping place for guests. In δ 302 and Ω 673, ἐν προδόμῳ is used as an equiv. — ἐριδούπῳ: *re-echoing* from the roof.

400. ἐνμμελίην: used only here in the *Od.*; in the *Il.* only of the war-like sons of Panthoüs P 23, etc., and, in a fixed formula, of Priam Δ 47 etc. — The second hemistich occurs also 454, 482. — ὄρχαμον ἀνδρῶν: a set phrase of compliment. The acc. closes the verse also Z 99, the nom. seven times in the *Od.*, and twice in the *Il.* Cf. ὄρχαμε λαῶν δ 156, etc.

401. παίδων: const. with ὅς.

402 = δ 304 (Ἀτρεΐδης δέ). Cf. Ω 675. — μυχῶ . . . ὑψηλοῖο: i.e. in the most distant part of the palace, behind the women's hall. This hemistich occurs also δ 304, η 346, x 440.

403 = η 347 (παρ δὲ γυνή). — δέσποινα: *royal*, like πότνια serving as adj. in cases of attrib. appos. — λέχος . . . εὐνήν: a euphemistic formula, shared bed and couch, i.e. slept. Cf. τῷ δὲ Βρισηῖς παρέλεξατο Ω 676.

Vs. 404-472. On the next morning Nestor offers to Athene the sacrifice

which he had vowed. The usual banquet follows.

404. See on β 1.

405. For the first hemistich, see on β 2; for the second, on 68.

406. The formula occurs in the pl. θ 6 (ἐλθόντες δὲ καθίζον). Cf. εἶατ' ἐπὶ ξεστοῖσι λίθοις ἱερῶ ἐν κύκλῳ Σ 504. — ξεστοῖσι λίθοις: stone benches, prob. at the sides of the entrance or vestibule to the men's hall (μέγαρον).

407. προπάροιθε κτλ.: occurs also σ 32, with πυλάων for θυράων M 131.

408 ff. λευκοί: drawn into agreement with the rel. See on β 119. — ἀποστίλβοντες ἀλείφατος: *glistening with polish*, i.e. rubbed down with some fatty substance to secure a polish. — οἷς ἔπι μὲν: the strict correlative ἔπι δὲ Νέστωρ, expected in 411, is there changed to correspond with 410.

409. For the second hemistich, see on 110.

410. Ἀιδόσδε: i.e. Ἀΐδαο δόμενδε, as we have εἰς Ἀΐδαο.

411. οὗρος Ἀχαιῶν: occurs also four times in the *Il.*, always of Nestor, and always preceded by the epith.

- σκήπτρον ἔχων. περὶ δ' υἱες ἀολλέες ἡγέρεθοντο  
 ἐκ θαλάμων ἐλθόντες, Ἐχέφρων τε Στρατίος τε  
 Περσεύς τ' Ἀρητός τε καὶ ἀντίθεος Θρασυμήδης·  
 415 τοῖσι δ' ἔπειθ' ἕκτος Πεισίστρατος ἤλυθεν ἥρως·  
 πὰρ δ' ἄρα Τηλέμαχον θεοείκελον εἶσαν ἄγοντες.  
 τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·  
 “καρπαλίμως μοι, τέκνα φίλα, κρηήνατ' ἐέλδωρ,  
 ὄφρ' ἦ τοι πρῶτιστα θεῶν ἰλάσσομ' Ἀθήνην,  
 420 ἣ μοι ἐναργής ἦλθε θεοῦ ἐς δαῖτα θάλειαν.  
 ἀλλ' αἶγ' ὁ μὲν πεδίονδ' ἐπὶ βοῦν ἵτω, ὄφρα τάχιστα  
 ἔλθῃσιν, ἐλάσῃ δὲ βοῶν ἐπιβουκόλος ἀνὴρ·  
 εἷς δ' ἐπὶ Τηλεμάχου μεγαθύμου νῆα μέλαιναν  
 πάντας ἰὼν ἐτάρους ἀγέτω, λιπέτω δὲ δυ' οἴους·  
 425 εἷς δ' αὖ χρυσοχόον Λαέρκεια δεῦρο κελεύσθω

Γερήνιος. For the *υ* in *οὔρος*, see § 14 j (Foros, ὄφρος, ὄρομαι 471, ὄρω).

412. σκήπτρον ἔχων: as ruler. See on β 37.

414. ἀντίθεος Θρασυμήδης: closes the verse also Π 321. See on 39.

416. πὰρ: παρά, adv., at the side, sc. of Nestor, who formed the centre of the group.

418 ff. The description of the offering which follows had its poetical motive in the importance of a personal visit from that goddess who inspires the action of the whole poem. It also gives a picture of the piety of Nestor and his house. — κρηήνατε: 1st aor. inv. from κραιναίω. Cf. ἀκράντων β 202, and τόδε μοι κρήνην ἐέλδωρ Α 41. Homer also uses forms of κραινω: κρήνην υ 116, κρήναι ε 170.

420. δαῖτα θάλειαν: a set phrase, as in Η 475, and, in the dat., θ 76. The adj. is not found elsewhere.

421. ἐπί: after, to fetch, like μετά. So in ω 466 ἐπὶ τεύχεα ἐσσεύοντο.

Similar is the use of ἐπὶ in the formula ἐπ' ἀνέλετα κτλ. α 149 etc.

422. ἔλθῃσιν: sc. βοῦς (cf. 430), explained and paraphrased by ἐλάσῃ . . . ἀνὴρ. — The second hemistich occurs also υ 235 = φ 199, χ 268, 285. The redundancy is characteristic of epic descriptive formulae. Cf. the variation βοῶν ἐλίκων ἐπιβουκόλος χ 292 and αἰπόλος αἰγῶν, ποδάνιπτρα ποδῶν (τ 343), οἶνον οἰνοχοεῦντες (γ 472), etc. In the last phrase, the first part of the compound had entirely lost its force (cf. νέκταρ ἐφνοχάει Δ 3), and so we have ἵπποι βουκολέοντο τ 221. The ἐπὶ in ἐπιβουκόλος implies authority over, as ὑπὸ in ὑποδμῶς (δ 386) subordination under.

424. δεῦ' οἴους: sc. to guard the ship and its contents.

425. χρυσοχόον: the same artisan is called χαλκεὺς in 432, from the metal most commonly worked. There is no minute division of labor in Homer.



ἐλθεῖν, ὄφρα βοὸς χρυσὸν κέρασιν περιχέῃ.  
 οἱ δ' ἄλλοι μένεν' αὐτοῦ ἀολλέες, εἵπατε δ' εἴσω  
 δμῶῃσιν κατὰ δῶματ' ἀγακλυτὰ δαῖτα πένεσθαι,  
 ἔδρας τε ξύλα τ' ἀμφὶ καὶ ἀγλαὸν οἰσέμεν ὕδωρ."  
 430 ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐποίπνουν. ἦλθε μὲν ἄρ' βοῦς  
 ἐκ πεδίου, ἦλθον δὲ θοῆς παρὰ νηὸς εἵσης  
 Τηλεμάχου ἔταροι μεγαλήτορος, ἦλθε δὲ χαλκεὺς  
 ὄπλ' ἐν χερσὶν ἔχων χαλκήϊα, πείρατα τέχνης,  
 ἄκμονά τε σφῦράν τ' ἐνποϊήτόν τε πυράγρην,  
 435 οἷσίν τε χρυσὸν εἰργάζετο· ἦλθε δ' Ἀθήνη  
 ἱρῶν ἀντιώσω. γέρων δ' ἱππηλάτα Νέστωρ  
 χρυσὸν ἔδωχ'. ὁ δ' ἔπειτα βοὸς κέρασιν περίχευεν  
 ἀσκήσας, ἵν' ἄγαλμα θεὰ κεχάροιτο ἰδοῦσα.  
 βοῦν δ' ἀγέτην κεράων Στρατίος καὶ δῖος Ἐχέφρων.

426. περιχέῃ: see on 437 f.

427. οἱ δ' ἄλλοι: but ye others, with the *imv.* also in T 83 f., and with the hortatory subjv. in Γ 94 (οἱ δ' ἄλλοι . . . τάμωμεν). Cf. ἄλλοι μὲν νῦν μίμνετε ι 172 etc.

428. δαῖτα πένεσθαι: see on β 322 *fin.* No further mention is made of this indoor feast.

429. ἔδρας τε ξύλα τε: like ὕδωρ, construed with οἰσέμεν. — ἀμφί: adv., around the altar in the court-yard where the sacrificial banquet was eaten 470 ff. — ἀγλαόν: epith. of running water: 140, B 307. — οἰσέμεν: 'mixed' aor. (§ 30 j).

430 ff. ἦλθε, ἦλθον, ἦλθε: the anaphora follows the order of the commands in 421 ff.

433. ὄπλα χαλκήϊα: smith's tools. The adj. is from χαλκεύς, not χαλκός (χάλκεια). — πείρατα: lit. ends, issues, in that they produce (περαίνω) the results of skill, hence implements.

435. Ἀθήνη: not as Mentor, but as goddess, unseen.

436. ἀντιώσω: see on α 25. — In the second hemistich Νέστωρ is the name also in 444, Πηλεὺς four times in the *Il.* (as I 438), and Φοῖνιξ thrice (as I 432).

437. περίχευεν: sc. χρυσόν, as in 384, 426. See next note.

438. ἀσκήσας: after he had prepared it, i.e. (judging from the tools mentioned above), after beating the gold into leaf on the anvil. This gold leaf or foil was then spread over (περιχεῖν) the horns of the victim. Cf. Vergil's aurata fronte (cited on 382), semper inaurato taurus cadit hostia cornu Tibul. iv. 1, 15.

439. ἀγέτην: to the altar, which forms the central point of the following ceremony. — κεράων: by the horns, gen. after a verb merely implying touch. Cf. γέροντα δὲ χειρὸς ἀνίστη η 515. H. 738 b.

- 440 χέρνιβα δέ σφ' Ἄρητος ἐν ἀνθεμόεντι λέβητι  
 ἤλυθεν ἐκ θαλάμοιο φέρων, ἐτέρῃ δ' ἔχεν οὐλὰς  
 ἐν κανέῳ. πέλεκυν δὲ μενεπτόλεμος Θρασυμήδης  
 ὀξὺν ἔχων ἐν χειρὶ παρίστατο βοῦν ἐπικόψων.  
 Περσεὺς δ' ἀμνίον εἶχε. γέρων δ' ἱππηλάτα Νέστωρ  
 445 χέρνιβά τ' οὐλοχύτας τε κατήρχετο, πολλὰ δ' Ἀθήνῃ  
 εὔχετ' ἀπαρχόμενος κεφαλῆς τρίχας ἐν πυρὶ βάλλον.  
 αὐτὰρ ἐπεὶ ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο,  
 αὐτίκα Νέστορος υἱὸς ὑπέρθυμος Θρασυμήδης  
 ἤλασεν ἄγχι στάς· πέλεκυς δ' ἀπέκοψε τένοντας  
 450 αὐχενίους, λῦσεν δὲ βοδὸς μένος. αἱ δ' ὀλόλυξαν  
 θυγατέρες τε νιοὶ τε καὶ αἰδοίῃ παράκοιτις

440 f. Cf. α 136 f. — The *πρόχοος* may perhaps be thought of as standing, full of water, in the *λέβης*. — σφί: dat. of interest with *ἤλυθεν φέρων*. — *ἀνθεμόεντι*: of the flowers wrought in the metal as ornamentation. Cf. *λέβητ' ἔκρυον, βοδὸς ἕξιον, ἀνθεμόεντα* Ψ 885. Such relief ornamentation of metal was discovered by Schliemann at Mycenae (see *Mycenae*, new ed., N.Y. 1880, pp. 258–270).

441. *ἐτέρῃ*: sc. *χειρὶ*. — *οὐλὰς*: elsewhere called *οὐλοχύτας* (447), by a species of prolepsis. They were to be cast between the horns of the sacrificial victim. In μ 357 oak-leaves take their place in the absence of grain. In δ 761 their use precedes the simple act of prayer.

442. The second hemistich occurs also K 255.

443. Cf. *ὥς δ' ὅτ' ἂν ὀξὺν ἔχων πέλεκυν αἰζήσιος ἀνὴρ | κόψας ἐξόπιθεν κεράων βοδὸς ἀγραύλοιο | Ἴνα (sineus) τάμῃ διὰ πᾶσαν* P 520 ff.

444. *ἀμνίον*: in this vessel some of the first blood of the victim was caught and sprinkled on the

altar. Cf. the ceremonial in *Levit.* i, ii.

445 f. *κατήρχετο*: used pregnantly with the accs. in this ritualistic sense for *ἐχερνίσαντο καὶ οὐλοχύτας κατέχεε κατὰ τοῦ ἱεροῦ (victim) θύειν ἀρχόμενος*, i.e. began the ceremony by washing the hands and sprinkling the barley. Cf. *χερνίσαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο* A 449. So *ἀπαρχόμενος* in the next verse is explained by *βάλλον*, which implies also *ἀποτέμνων*. Cf. *κάπρου ἀπὸ τῆς τρίχας ἀρξάμενος* T 254, and see on 340.

446. Cf. ξ 422 (*ἀλλ' ὃ γ' . . . βάλλεν*).

447 = A 458, B 421. Notice the coincidences and variations in these four ritualistic passages: 439–472, μ 356–365, A 447–474, B 410–431.

449. *ἤλασεν*: drave home his blow, smote, sc. *βοῦν*.

450. *ὀλόλυξαν*: raised their voices, a part of the ceremony, generally the part of women. The cries may arise from grief as well as pleasure. Cf. δ 767, αἱ δ' ὀλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον Z 301.



Νέστορος, Εὐρυδίκη πρέσβα Κλυμένοιο θυγατρῶν.  
 οἱ μὲν ἔπειτ' ἀνελόντες ἀπὸ χθονὸς εὐρυνοδείης  
 ἔσχον· ἀτὰρ σφάζεν Πεισίστρατος ὄρχαμος ἀνδρῶν.  
 455 τῆς δ' ἔπει ἐκ μέλαν αἷμα ῥύη, λίπε δ' ὅστέα θυμός,  
 αἶψ' ἄρα μιν διέχευαν, ἄφαρ δ' ἐκ μηρία τάμνον  
 πάντα κατὰ μοῖραν, κατὰ τε κνίσῃ ἐκάλυψαν  
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.  
 καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον  
 460 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.  
 αὐτὰρ ἔπει κατὰ μῆρα κἀή καὶ σπλάγχνα πάσαντο,

452. πρέσβα: equiv. to *προσβυτάτη*.

453 f. ἀνελόντες ἔσχον: *lifted and held*, viz. the head of the victim, directing it toward the abode of the upper gods. So αἰέρεσαν A 459, B 422. For the practice when sacrificing to the lower gods, cf. *eis ἔρεβος στρέψας* κ 528. — The second hemistich occurs also κ 149, Π 635.

455. λίπε δ' ὅστέα θυμός: closes the verse also in M 386, Π 743, and with ἀγλήνωρ added forms a full hemistich in μ 414 (cf. γ 406), always of the death of a man except here.

456. διέχευαν: *quartered*, of cutting into large pieces; μίστυλλον (462) of cutting into small bits. Cf. H 316 f. — μηρία: like the synonymous μῆρα (461), a part of the *μηροί* (μ 360), cut from these as a choice portion for the gods.

457. The first hemistich occurs also δ 783 = θ 54, ι 309 = 342. The second hemistich is part of the constant formula μ 360.

458 = μ 361, A 461, B 424; 458-62 = A 461-465.

458. δίπτυχα: sc. *κνίσην*. Cf. δὶ-πλακὶ δημόψ Ψ 243. The object of thus covering the thigh-bones with fat was to make them burn rapidly. In the

myth of Prometheus it is to deceive Zeus. — αὐτῶν: the thigh-bones themselves, thus enveloped in fat. Cf. *κνίσῃ τε κῶλα συγκαλυπτὰ καὶ μακρὰν | ὀσφὺν πυράσας δυστέκμαρτον εἰς τέχνην | ᾗδωσα θνητοῦς* Aesch. *Prom.* 512 ff. — ὠμοθέτησαν: juicy morsels πάντων μελέων (ξ 428) were thus assigned to the gods to whom the victim had been dedicated. In this way the gods were made partakers of the sacrificial meal (cf. θεοῦ δαῖτα 420).

459. Cf. καὶ τὰ μὲν ἄρ' σχίζῃσιν ἀφύλλοισιν κατέκαιον B 425. — καίε: sc. the *μηρία*, with the *κνίσῃ* and the *ὠμά* upon them.

460. νέοι: in the corresponding passage in the *Il.* this refers to the companions of Odysseus in contrast with the aged priest Chryses. The αὐτόν marks the chief personage. — πεμπώβολα: large five-pronged forks, prob. of bronze, used to keep the parts of the burnt-offering in proper place on the altar.

461 f. = μ 364 f.; 462 = ξ 430. — κατὰ: adv. with *κἀή*, where we say *burned up*. — πάσαντο: a religious rite, merely typical of participation in the sacrifice, and corresponding to the libation before drinking.

μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,  
ὥπτων δ' ἀκροπόρους ὀβελούς ἐν χερσὶν ἔχοντες.

- τόφρα δὲ Τηλέμαχον λούσεν καλὴ Πολυκάστη,  
465 Νέστορος ὀπλοτάτη θυγάτηρ Νηληιάδαο.  
αὐτὰρ ἐπεὶ λούσεν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,  
ἀμφὶ δέ μιν φᾶρος καλὸν βάλεν ἥδ' ἐ χιτῶνα,  
ἔκ ρ' ἀσαμίνθου βῆ δέμας ἀθανάτοισιν ὁμοῖος·  
πὰρ δ' ὃ γε Νέστορ' ἰὼν κατ' ἄρ' ἔζητο, ποιμένα λαῶν.  
470 οἱ δ' ἐπεὶ ὥπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο,  
δαίνυνθ' ἐζόμενοι· ἐπὶ δ' ἀνέρες ἐσθλοὶ ὄροντο  
οἶνον οἰνοχοεῦντες ἐνὶ χρυσείοις δεπάεσσιν.  
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότης Νέστωρ·  
475 "παῖδες ἐμοί, ἄγε Τηλεμάχῳ καλλιίτριχας ἵππους

462. ἀμφί: adv., on both sides, through and through. — ὀβελοῖσι: cf. πεῖραν τ' ὀβελοῖσι τ 422, and pars in frusta secant, veribusque trementia figunt Verg. Aen. i. 212.

463. ὥπτων: impf. from ὀπτᾶω. For the more usual sequence in the aor., cf. A 466 etc., which is taken up in 470. These two verses (463, 470) have evidently been adapted from the usual form to admit the Poly-caste episode.

464. τόφρα: during the last-mentioned preparations for the feast, and during the sacrifice itself. — λούσεν: provided a bath for, had a bath provided by her servants. Cf. ζ 210-216, η 296.

466 f. = κ 364 f. Cf. δ 49 f. = ρ 88 f. (subj. and obj. pl.), θ 454 f. = Ω 587 f. (obj. sing. subj. pl.), κ 450 f., ψ 154 f. — λίπα: sleekly, prob. an old instrumental or dat. case become adv. Homer always uses the form with elision, but Thuc. has λίπα ἡλείψαντο i. 6, § 5.

468 = ψ 163. The second hemistich occurs also θ 14. Cf. δ 48, θ 456, ρ 90.

— ῥά: indicates the apod. — ἀσαμίνθου: for a description of a bath-room and bath-tub of the Homeric period, see Schliemann's *Tiryns*, pp. 229 ff.

469. Cf. 416. — παρά: with Νέστορα implies motion, to Nestor's side. Cf. δ 51, θ 469, ω 411.

470 = 65.

471. The second hemistich occurs also ξ 104 (ὄρονται). Cf. ἐπὶ δ' ἀνὴρ ἐσθλὸς ὀρώρειν Ψ 112, which seems to be its metrical sing. — ἐπὶ: adv., therefore, thereat, i.e. at the feast. — ὄροντο: were waiters, or watchers, impf. from ὀρομαι. See on οἶρος 411.

Vs. 473-497. Telemachus and Pisistratus drive by way of Phœrae to Sparta. 473 = α 150.

475. ἐμοί: poss. pron., as in β 96. — ἄγε: as in β 252. — καλλιίτριχας ἵππους: closes the verse also ε 380, ο 215, and eight times in the *Il.* The nom. does so thrice in the *Il.*



ζεύξαθ' ὑφ' ἄρματ' ἄγοντες, ἵνα πρήσσησιν ὁδοῖο."  
 ὥς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδὲ πίθοντο,  
 καρπαλίμως δ' ἔξευξαν ὑφ' ἄρμασιν ὠκέας ἵππους.  
 ἐν δὲ γυνὴ ταμὶν σῖτον καὶ οἶνον ἔθηκεν  
 480 ὄψα τε, οἷα ἔδουσι διοτρεφεές βασιλῆες.  
 ἂν δ' ἄρα Τηλέμαχος περικαλλέα βήσετο δίφρον·  
 παρ δ' ἄρα Νεστορίδης Πεισίστρατος ὄρχαμος ἀνδρῶν  
 ἐς δίφρον τ' ἀνέβαινε καὶ ἡνία λάζετο χερσίν·  
 μάστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθην  
 485 ἐς πεδίον, λιπέτην δὲ Πύλου αἰπὺ πτολίεθρον.  
 οἱ δὲ πανημέριοι σείον ζυγὸν ἀμφὶς ἔχοντες.  
 δύσετό τ' ἥελιος σκιδῶντό τε πᾶσαι ἀγναιί,

476. Cf. ο 47 (ζεύξον, ἄγων, πρήσσω-  
 μεν), the second hemistich of which  
 occurs also ο 219, Ω 264.—ὑφ' ἄρματα:  
 to the chariot, i.e. under the yoke, which  
 was fastened to the fore part of the  
 chariot-pole. The subst. is in the pl.  
 when all the appurtenances are in-  
 cluded except the horses. The word  
 seems here to be used of a two-wheeled  
 cart with double seat (δίφρον 481)  
 used for travelling. Cf. the English  
 'dog-cart.'—ὁδοῖο: gen. of place. See  
 on 251. 'Nusquam nisi de ho-  
 minibus dicitur, πρήσσειν κέλευ-  
 θον etiam de equis et navibus.'

477 = ο 220, χ 178, ψ 141, ζ 247 (αἶ,  
 τῆς) = υ 157. It occurs also twelve  
 times in the *Il.*

478. Cf. Ω 14 (ἀλλ' ὅ γ' ἐπεὶ ζεύξειεν).

479. The first hemistich occurs also  
 β 345, in the midst of the verse.

480. ὄψα: cooked bits, here prob.  
 of meats, the 'relish' for bread and  
 wine, as in ε 267, ζ 77. In the sing.  
 the word is used of other relishes or  
 tidbits, as πρὶν γ' ὅτε δὴ σ' ἐπ' ἐμοῖσιν  
 ἐγὼ γούνεσσι καθίσσας | ὄψον τ' ἔσμαι  
 (sated) προταμὼν καὶ οἶνον ἐπισχών

I 488 f., ἐπὶ δὲ κρόμμον (garlic), ποτῶ  
 ὄψον Λ 630, where the scholiast charac-  
 terizes the word as πᾶν τὸ μετὰ ἄρτου  
 ἐσθιόμενον.—The second hemistich  
 closes the verse also B 445, E 27, and,  
 in the acc., η 49, gen. sing. δ 44 and  
 four times in the *Il.*

481. The first hemistich occurs also  
 β 416, the second Γ 262, 312.

484 = 494, ο 192, E 306, Θ 45, X 400  
 (β'). The first hemistich occurs also  
 ζ 82, the second Δ 281, and the whole  
 formula is varied only slightly in  
 E 708 (δ' ἵππους) = K 530 = Δ 519.—  
 ἐλάαν: inf. of purpose. For the form,  
 with assimilated vowel, see § 29 c.—  
 οὐκ ἀέκοντε: 'litotes' (§ 2 r).

485. Πύλου: see on Τροίης α 2.—  
 The second hemistich occurs also  
 ο 193, in the account of the return  
 journey.

486-494 = ο 184-192.

486. The first hemistich occurs also  
 A 472.—σείον: shook, in their rapid  
 motion.—ἀμφὶς ἔχοντες: lit. having it  
 (the yoke) on both sides (of the pole),  
 i.e. which they both wore. See on α 54.

487. See on β 388.

- ἐς Φηρὰς δ' ἵκοντο Διοκλῆος ποτὶ δῶμα,  
 νιέος Ὀρτιλόχοιο, τὸν Ἀλφειὸς τέκε παῖδα.  
 490 ἔνθα δὲ νύκτ' ἄεσαν, ὃ δὲ τοῖς πὰρ ξείνια θῆκεν.  
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 ἵππους τε ζεύγνυντ' ἀνά θ' ἄρματα ποικίλ' ἔβαινον·  
 [ἐκ δ' ἔλασαν προθύροιο καὶ αἰθούσης ἐριδούπου.]  
 μάστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθην.  
 495 ἶξον δ' ἐς πεδίον πυρηφόρον, ἔνθα δ' ἔπειτα  
 ἦνον ὁδόν· τοῖον γὰρ ὑπέκφερον ὠκέες ἵπποι.  
 δύσετό τ' ἥελιος σκιδώοντό τε πᾶσαι ἀγυιαί,

488 f. Cf. E 541-547. — Φηράς: near the head of the Messenian gulf, to be distinguished from the Thessalian Φεραί δ 798.

490. ἄεσαν: see on 151.

492 = ο 145, 190. — ποικίλα: cf. ποικίλα χαλκῷ Δ 226.

493 = ο 146, 191, Ω 323. The verse is wanting here in most Mss., including the best, but has perfect Ms. support in ο 191. — προθύροιο: here the gateway from the public road into the court-yard. — αἰθούσης: sc. not δώματος, as in 399, but αὐλῆς, the pillared portico on the inside of the court-yard wall, over the gate-way.

495. A poetical journey, levelling a mountain range. In reality the road was passable only for foot-passengers and beasts of burden. The poet could not have been acquainted with the geography of the region.

496. ὑπέκφερον: lit. bore themselves away down out of the scene, i.e. sped along. It is the only intr. use of the compound in Homer, though ἔκφερον is so used ψ 376, and ἔκφερε in 759. For the trans. use, cf. ἡ μὲν ἐδν φίλον νῖδν ὑπεξέφερεν πολέμοιο E 318.

497. On the connection between this and the following book, see on β 434.



## ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Δ.

Τὰ ἐν Λακεδαίμονι.

οἱ δ' ἴξον κοίλην Λακεδαίμονα κητώεσσαν,  
 πρὸς δ' ἄρα δώματ' ἔλων Μενελάου κυδαλίμοιο·  
 τὸν δ' εὖρον δαινύντα γάμον πολλοῖσιν ἔτρησιν  
 υἱέος ἠδὲ θυγατρὸς ἀμύμονος ᾧ ἐνὶ οἴκῳ.

- 5 τὴν μὲν Ἀχιλλῆος ῥήξήνορος υἱεὶ πέμπεν·  
 ἐν Τροίῃ γάρ πρῶτον ὑπέσχετο καὶ κατένευσεν  
 δωσέμεναι, τοῖσιν δὲ θεοὶ γάμον ἐξετέλειον.  
 τὴν ἄρ' ὃ γ' ἐνθ' ἵπποισι καὶ ἄρμασι πέμπει νέεσθαι  
 Μυρμιδόνων προτὶ ἄστν περικλυτόν, οἷσιν ἄνασσειν.

Vs. 1-67. *The arrival of Telemachus and Pisistratus at Sparta, and their kind reception by Menelaus.*

1. Cf. B 581 (εἶχον). — κοίλην: as lying between the parallel ridges of Taygetus and Parnon. Cf. *Coelo-Syria*, τὸ κοῖλον Ἄργος *Soph. O. C.* 378. — κητώεσσαν: full of chasms (κητός), characterizing the outlying districts of the city (Σπάρτη). The latter is here included in Λακεδαίμονα. The region has been often visited by earthquakes (cf. *Thuc. i.* 101, § 2). The poem does not allude to city walls for either Ithaca, Pylus, or Sparta.

2. ἔλων: impf. of ἐλδαν γ 484 (§ 29 c).

3. δαινύντα γάμον: cf. γ 309. — ἔτρησιν: dat. of the indirect obj. The word etymologically implies blood

relationship, which lay at the basis of the earlier civil relations, as in φρήτρη, φυλή. Cf. Z 262, H 295.

5. Ἀχιλλῆος υἱεὶ: see on γ 189. — ῥήξήνορος: epith. of Achilles only, here and N 324, Π 575; it is used as proper name η 63, 146. An abstract subst. ῥήξηνορίη occurs ξ 217.

7. τοῖσιν: the bride and bridegroom.

8. ἐνθα: then. — ἵπποισι καὶ ἄρμασι: not necessarily of more than one equipage. See on γ 476, and cf. ἀλλ' ὅς μὲν θ' ἵπποισι καὶ ἄρμασιν οἷσι πεποιθώς | ἀφραδέως . . . ἐλίσσεται Ψ 319 f. But it would correspond better with the splendor in which Menelaus is represented as living, to understand it of a pompous procession. Cf. ἵπποισιν καὶ ὄχεσφιν 533, a warlike phrase, found elsewhere only in the *Il.*

9. προτὶ ἄστν περικλυτόν: Phthia,

- 10 νίει δὲ Σπάρτηθεν Ἀλέκτορος ἤγετο κούρην,  
ὃς οἱ τηλύγετος γέμετο κρατερὸς Μεγαπένθης  
ἐκ δούλης· Ἑλένη δὲ θεοὶ γόνου οὐκέτ' ἔφαινον,  
ἐπεὶ δὴ τὸ πρῶτον ἐγείνατο παῖδ' ἐρατεινὴν,  
Ἑρμιόνην, ἣ εἶδος ἔχε χρυσέης Ἀφροδίτης.
- 15 ὥς οἱ μὲν δαύνυντο καθ' ὑπερεφές μέγα δῶμα  
γείτονες ἥδ' ἔται Μενελάου κυδαλίμοιο  
τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς  
φορμίζων, δοιὼ δὲ κυβιστητῆρε κατ' αὐτοὺς,  
μολπῆς ἑξάρχοντος, ἐδίνεον κατὰ μέσσους.
- 20 τῷ δ' αὖτ' ἐν προθύροισι δόμων αὐτῷ τε καὶ ἵππῳ,  
Τηλέμαχός θ' ἦρως καὶ Νέστορος ἀγλαὸς υἱός,  
στήσαν. ὁ δὲ προμολὼν ἴδετο κρείων Ἑγεωνεύς,

in Thessaly (see on γ 189). The phrase occurs also π 170, ω 154 in the same part of the verse. — οἷσιν ἀνασσειν: see on α 71. — ἀνασσειν: sc. the bridegroom.

10. ἤγετο: sc. γυναῖκα, was bringing home as wife, an idiom not always confined to the husband. Here it is used of the husband's father, ο 237 f. of the husband's brother.

11. τηλύγετος: a word of doubtful meaning. The scholia give three interpretations: late-born, i.e. child of aged parents; far-born, i.e. born when the father was distant; only-begotten, μονογενής. Eustathius prefers the second, extending the meaning also to far-reared, αὐξηθεὶς μετὰ γέννησιν. Modern etymologies are various. Merry shows that the meaning grown-big (τηλὺς = μέγας) suits well all the cases in Homer. — Μεγαπένθης: in appos. with ὅς (see on β 119). The name was given to signify the grief of Menelaus at the loss of Helen.

12. ἔφαινον: brought to light, gave.

Cf. σήμερον ἄνδρα φόωσδε μογοστόκος (travail-causing) εἰλείθνια | ἐκφανεῖ T 103 f.

13. ἐπεὶ δὴ τὸ πρῶτον: see on γ 183. For the length of the opening syllable, see § 41 q. The same thing occurs also θ 452, φ 25, ω 482, x 379, ψ 2.

15. The second hemistich (with καί for κατὰ) occurs also η 225 = τ 526 = E 213, T 333.

16. Cf. 2 f.

17 ff. = Σ 604 ff.

17 = ν 27, of the Phaeacian festivities. — ἐμέλπετο: cf. μολπή α 152.

18. φορμίζων: to the phorminx, see on α 155.

19. ἑξάρχοντος: sc. ἀοιδῷ (see § 3 f. α). — κατὰ μέσσους: 'down the centre,' more precise than κατ' αὐτοὺς above.

20. τῷ δ' αὖτε: contrasts with οἱ μὲν 15. — ἐν προθύροις: as in α 103.

21 = 303; the second hemistich occurs also K 196.

22. στήσαν: halted, intr. 2d aor. The inclusion of ἵππῳ in the subj.



- ὀτρηρὸς θεράπων Μενελάου κυδαλίμοιο,  
 βῆ δ' ἵμεν ἀγγελέων διὰ δώματα ποιμένι λαῶν,  
 25 ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·  
 “ ξείνω δὴ τινε τώδε, διοτρεφὲς ᾧ Μενέλαε,  
 ἄνδρε δύω, γενεῇ δὲ Διὸς μεγάλοιο ἔικτον.  
 ἀλλ' εἶπ', ἣ σφωιν καταλύσομεν ὠκέας ἵππους,  
 ἣ ἄλλον πέμπωμεν ἱκανέμεν, ὅς κε φιλήσῃ.”  
 30 τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·  
 “ οὐ μὲν νήπιος ἦσθα, Βοηθοῖδ' Ἑτεωνεῦ,  
 τὸ πρῖν· ἀτὰρ μὲν νῦν γε πάις ὥς νήπια βάζεις.  
 ἣ μὲν δὴ νῶι ξεινήια πολλὰ φαγόντε  
 ἄλλων ἀνθρώπων δεῦρ' ἰκόμεθ', αἱ κέ ποθι Ζεὺς  
 35 ἐξοπίσω περ παύσῃ οἰζύος. ἀλλὰ λυ' ἵππους

makes it different from *στήσεν* η 4, and like *στή* α 103. — *κρείων*: Eteoneus was of noble birth, and served Menelaus as *θεράπων*, just as Patroclus did Achilles (π 244). He had been with Menelaus on his wanderings (33), and now dwelt near him (ο 96).

23 = 217.

24 = 528 (*πρός*); cf. 679.

25 = ρ 552, χ 100, and occurs nine times in the *Il.* Both hemistichs occur also in other connections.

26. *τώδε*: *here*, adv., with accompanying gesture. See on *ἤδε* α 185. — *ᾧ*: the position between adj. and subst. is metrical. Cf. *πάτερ ᾧ ξεῖνε* θ 408. The whole phrase occurs again 561 and K 43.

27. *γενεῇ Διὸς*: see on *δῖα* γ 266. — *ἔικτον*: dual to *ξοικα*, for *φε-φικ-τον*. See § 25 *h*.

28 f. *καταλύσομεν*: subjv. in a question of doubt, like *πέμπωμεν* below.

29. *ἄλλον*: const. with *ἱκανέμεν*. — The question, so at variance with the

usual practice toward strangers, is now poetically justified by the presence in the palace of the wedding-guests. A scholiast bases the conduct of Eteoneus on the experience of Menelaus in showing hospitality to Paris (*διὰ τὸ ἡδικῆσθαι ὑπὸ ξένου*). — *ὅς κε φιλήσῃ*: for the mood, see on β 193.

30 = 332, ρ 18. The fixed element in the formula, *τὸν . . . προσέφη*, occurs besides ο 325 (*-έφη*), and nine times in the *Il.* (as A 517). The second hemistich occurs also six times in this book, and four times in the *Il.*

31 ff. *μέν, μέν, μέν*: Attic *μήν*, which Bekker reads.

33 f. *φαγόντε ἰκόμεθα*: *we consumed before we came*, the main idea lying in the partic. See on γ 60.

34 f. *αἱ κέ παύσῃ*: *in the hope that he would give us a respite*, see on α 94. While entertained by others they had hoped to be sometime at home themselves, and able to show hospitality.

ξείνων, ἐς δ' αὐτοὺς προτέρω ἄγε θουνηθῆναι."

ὥς φάθ', ὁ δὲ megárhoio diéssuto, kékletō d' álloús  
ôtrhroũs theráponτας áma spésthai eoí autō̃.

οἱ δ' ἵππους μὲν ἔλυσαν ὑπὸ ζυγοῦ ἰδρώοντας,

40 καὶ τοὺς μὲν κατέδησαν ἐφ' ἱππείησι κάπησιν,  
παρ δ' ἔβαλον ζειάς, ἀνὰ δὲ κρῖ λευκὸν ἔμιξαν,  
ἄρματα δ' ἔκλιναν πρὸς ἐνώπια παμφανόωντα,  
αὐτοὺς δ' εἰσῆγον θεῖον δόμον. οἱ δὲ ἰδόντες  
θαύμαζον κατὰ δῶμα διωτρεφέος βασιλῆος.

45 ὥς τε γὰρ ἡελίου αἶγλη πέλεν ἡὲ σελήνης  
δῶμα καθ' ὑψερεφὲς Μενελάου κυδαλίμοιο.  
αὐτὰρ ἐπεὶ τάρπησαν ὀρώμενοι ὀφθαλμοῖσιν,  
ἐς ῥ' ἀσαμίνθους βάντες ἐνξέστας λούσαντο.

τοὺς δ' ἐπεὶ οὖν δμῳαὶ λούσαν καὶ χρίσαν ἐλαίφ,

36. ἐς, προτέρω: in (to the court-yard) and onward (to the banqueting hall). Cf. our 'go on in.'—θουνηθῆναι: only here in Homer, nor does θοίνη occur.

37. δὲ megárhoio: the gen. as in γ 478. For the scansion, see on α 27.

38. σπέσθαι: 2d aor. inf. from ἔπω, always without reduplication in Homer, though other forms of the aor. show it, as ἔσπωνται μ 349.—εοί: this form of οἱ is found also N 495.

39 = Θ 543.—ἵππους μὲν: its antithesis is αὐτοὺς δέ 43. Within these, another μὲν—δέ contrast is developed.

40. Cf. Θ 434 (ἐπ' ἀμβροσίῃσι).

41. ἀνὰ: thereon; see on γ 390.—Concerning fodder for horses in Homer, see on 603.

42 = Θ 435. The second hemistich occurs also χ 121, N 261.—ἐνώπια: the side walls of the portal from street to αὐλή, facing each other. In

one were doors into the horse-stalls, against the other the cart was tipped.

43 f. θεῖον δόμον: only here.—ἰδόντες θαύμαζον: gazed in wonder at what they saw.

45 = η 84, of the palace of Alcinoüs.—ὥς τε: as it were, construed with ἡελίου and σελήνης, without a second αἶγλη, a brachylogy common to Eng. also. Cf. θεοῦ ὥς 160, ὥς τέ με κούρων ἀμφήλυθε θῆλυς ἀντή ζ 122.

46. Cf. 15, 16, and η 85.

47 = κ 181.—ὀφθαλμοῖσιν: the dat. here adds no perceptible force to the interest already expressed by the mid. ὀρώμενοι, but is formulaic redundancy. Often it adds the idea of 'face to face,' 'plainly,' as χεῖρεσι with a verb of seizing adds the idea of 'firmly.' Cf. 226, and ὅφρα ἴδῃται | ὀφθαλμοῖσι τεοῖσι (with thine own eyes), τὰ τ' ἔλδεαι ἡματα πάντα ψ 5 f.

48 = ρ 87 (δέ), K 576. See on γ 468.

49 f. = ρ 88 f.; cf. γ 466 f., and see on γ 464 (App.).



- 50 ἀμφὶ δ' ἄρα χλαίνας οὔλας βάλλον ἡδὲ χιτῶνας,  
 ἔς ῥα θρόνους ἔζοντο παρ' Ἀτρεΐδην Μενέλαον.  
 χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα  
 καλῇ χρυσεῖῃ ὑπὲρ ἀργυρέοιο λέβητος,  
 νύσασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
- 55 σῖτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα,  
 εἶδата πόλλ' ἐπιθείσα χαριζομένη παρεόντων.  
 δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν αἰείρας  
 παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα.  
 τὼ καὶ δεικνύμενος προσέφη ξανθὸς Μενέλαος·
- 60 “σῖτου θ' ἄπτεσθον καὶ χαίρετον. αὐτὰρ ἔπειτα  
 δείπνου πασσαμένῳ εἰρησόμεθ', οἳ τινὲς ἔστον  
 ἀνδρῶν· οὐ γὰρ σφῶν γε γένος ἀπόλωλε τοκῆων,  
 ἀλλ' ἀνδρῶν γένος ἔστὲ διοτρεφέων βασιλῆων  
 σκηπτούχων, ἐπεὶ οὐ κε κακοὶ τοιούσδε τέκοιεν.”
- 65 ὣς φάτο, καὶ σφιν νῶτα βοδὸς παρὰ πίονα θῆκεν  
 ὅππ' ἐν χερσὶν ἐλών, τὰ ῥά οἱ γέρα πάρθεσαν αὐτῷ.  
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,

50. *χλαίνας*: see on 299, and for the ‘hysteron proteron’ of the verse, § 2 u.

51. See on γ 469.

52-58 = α 136-142.

59. The first four feet occur also 1 196.

61. *δείπνου*: see on α 124. — *πασσαμένῳ*: sc. σφῶ, acc. with *εἰρησόμεθα*.

62 f. *σφῶν*: in your case, elsewhere σφῶν. — *γένος*: lineage, the nobility of looks and bearing inherited by the well-born. In the following verse the meaning is more concrete, *offspring*.

63. *βασιλῆων*: descriptive appos. to ἀνδρῶν, equiv. to a rel. sent., *who are, etc.*

64. *κακοί*: low-born, plebeian. — *τοιούσδε*: such as ye are, deictic.

65. *νῶτα*: lit. back-pieces, a vague term. They were counted the most delicious, and given as a special honor. Cf. θ 475 f., ξ 437 f., and γερέα τε δὴ τάδε τοῖσι βασιλεῦσι Σπαρτιτῆται δεδώκασιν, . . . τῶν δὲ θυομένων πάντων τὰ δέρματά τε καὶ τὰ νῶτα λαμβάνειν σφέας Hdt. vi. 56. Perhaps the ‘tenderloin’ is meant.

66. *ὅππ᾽*: in supplementary agreement with νῶτα (§ 1 h). — *γέρα*: the final vowel is short, though arising from contraction (§ 18 j).

67 f. = α 149 f.

Vs. 68-112. *The amazement of Tel-*

- δὴ τότε Τηλέμαχος προσεφώνεε Νέστορος υἱὸν  
 70 ἄγχι σῶν κεφαλῇν, ἵνα μὴ πευθοιάθ' οἱ ἄλλοι·  
 “φράζεο, Νεστοριῖδῃ, τῷ ἐμῷ κεχαρισμένε θυμῷ,  
 χαλκοῦ τε στεροπὴν καδ δώματα ἤχῃεντα  
 χρυσοῦ τ' ἠλίκτρον τε καὶ ἀργύρου ἥδ' ἐλέφαντος.  
 Ζηνός που τοιγῆδε γ' Ὀλυμπίου ἔνδοθεν αὐλή,  
 75 ὅσσα τάδ' ἄσπετα πολλά· σέβας μ' ἔχει εἰσορόωντα.”  
 τοῦ δ' ἀγορεύοντος ξύνετο ξανθὸς Μενέλαος,  
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·  
 “τέκνα φίλ', ἦ τοι Ζηνὶ βροτῶν οὐκ ἂν τις ἐρίζοι·  
 ἀθάνατοι γὰρ τοῦ γε δόμοι καὶ κτήματ' ἔασιν·  
 80 ἀνδρῶν δ' ἣ κέν τίς μοι ἐρίσσεται ἡὲ καὶ οὐκί

*emachus at the splendor of the palace, leads Menelaus to tell him how he got wealth on his wanderings, and so to mention Odysseus.*

70 = α 157.

71. τῷ . . . θυμῷ: dear to this heart of mine, the art. with deictic force. The hemistich occurs also Λ 608, without τῷ Ε 243 = 826 = Κ 234, and with πλεῖστον in place of τῷ ἐμῷ Τ 287.

72. The first hemistich occurs also Λ 83, and, with the gen. (στεροπῆς), ξ 268 = ρ 437, in all cases except this, of martial weapons. — ἤχῃεντα: of spacious rooms. Cf. ἐριδούπω γ 399.

73. ἠλίκτρον: it cannot be determined whether this is gen. of τὸ ἤλεκτρον *amber*, which, like ivory, was an article of Phoenician commerce, or of ὁ ἤλεκτρος an *alloy* of gold and silver. Either substance might be used in wall-decoration. In ο 460, σ 296, where the pl. is used, the former is doubtless meant, since the effect of gold would not be enhanced by a setting of alloy.

74. αὐλή: here, and here only in Homer, of the whole palace. Cf. ὁπόσοι | τὴν Διὸς αὐλὴν εἰσαιχνεύσιν Aesch. *Prom.* 122 f.

75. ὅσσα τάδε κτλ.: (seeing) how many things are here in infinite abundance. An explanatory excl. is emphasized by an appos. phrase. — For the second hemistich, see on γ 123.

77. See on β 269.

79. δόμοι: pl., as in δώματα, of the different apartments.

80 ff. ἣ κέν . . . ἐρίσσεται: either some one will perhaps vie with me, i.e. it may be that some one vies with me. The verb is fut., as in α 268. — ἡὲ καὶ οὐκί: the formula (see on α 268) makes either supposition equally possible. The question has no interest for Menelaus, and it is to this feeling that the γὰρ of 81 refers. A stronger reason for the feeling is expressed in 93, and the flow of thought is: my wealth ought perhaps to be dear to me from the wanderings and sufferings which it cost me, but I cannot enjoy it, because, while I was getting it, my brother was slain.



- κτῆμασιν. ἦ γὰρ πολλὰ παθὼν καὶ πόλλ' ἐπαληθεῖς  
 ἡγαγόμην ἐν νηυσὶ καὶ ὄγδοάτῳ ἔτει ἦλθον,  
 Κύπρον Φοινίκην τε καὶ Αἰγυπτίους ἐπαληθεῖς,  
 Αἰθίοπας θ' ἰκόμην καὶ Σιδονίους καὶ Ἑρεμβούς  
 85 καὶ Λιβύην, ἵνα τ' ἄρνες ἄφαρ κεραοὶ τελέθουσιν.  
 τρὶς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτόν.  
 ἐνθα μὲν οὔτε ἄναξ ἐπιδευῆς οὔτε τι ποιμὴν  
 τυροῦ καὶ κρειῶν οὐδὲ γλυκεροῖο γάλακτος,  
 ἀλλ' αἰεὶ παρέχουσιν ἐπηετανὸν γάλα θῆσθαι.  
 90 εἶος ἐγὼ περὶ κείνα πολὺν βίον συναιγείρων  
 ἡλώμην, τείως μοι ἀδελφεὸν ἄλλος ἔπεφνε  
 λάθρῃ, ἀνωιστί, δόλῳ οὐλομένης ἀλόχοιο.

81. πολλὰ . . . ἐπαληθεῖς (ἐπαλάομαι): occurs also ο 176, 401 (-θη).

82. ἡγαγόμην: sc. κτῆματα. — ὄγδοάτῳ: cf. γ 306, 311.

83 ff. The countries here mentioned in zig-zag order, in explanation of πολλὰ 81, include the east and south-east coasts of the Mediterranean Sea, and the richest peoples of Asia and Africa. — Αἰγυπτίους: the last two syllables with synizesis (§ 7 α). So in ξ 263, 286, ρ 432, ι 382.

84. Αἰθίοπας: cf. α 22 ff. — Σιδονίους: cf. 618 f., and, for the quantity of the first syllable, see § 41 f β. Here, as in ψ 743 f., the people is distinguished from the Phoenicians proper, who lay to the south of them, and who are pre-eminent in Homer rather as sailors than as cunning workmen. — Ἑρεμβούς: a mythical people of Asia, variously identified with Arabians, Aramaeans, Hebrews, and Aethiopians. Some find here a vague tradition of the wealth of Solomon.

85. Λιβύην: the coast-land west of Aegyptus, represented by the following rel. sent. as wonderfully rich. —

ἵνα τε: where, as in κ 417, ω 507, and thrice in the *Il.* (cf. ι 441). — ἄφαρ κτλ.: Aristotle understood this wonder as follows: καὶ ἐν μὲν Λιβύῃ εὐθὺς γίνεταί κέρατα ἔχοντα τὰ κερατώδη (sc. ζῶα) τῶν κριῶν *H. A.* viii. 28. But Hdt. thought it meant ἐν τοῖσι θερμοῖσι (hot countries) ταχὺ παραγίνεσθαι τὰ κέρα αἰ. 29.

86. γὰρ κτλ.: the possibility of one wonder is explained by the fact of another. Both are exaggerations into the marvellous of such simple natural facts as that the young rams of some breeds of sheep are born with horns already started in growth, and that some breeds are more productive than others. — The second hemistich occurs thrice besides in the *Od.*, and *T* 32. The prep. expresses the furthest limit of a time during which something is true (*H.* 796 b).

89. παρέχουσιν: sc. μῆλα. — θῆσθαι: Ionic for θᾶσθαι suck, or milk. Cf. γαλαθηνούς 336.

90. εἶος: see on β 78. — περὶ κείνα: around those parts.

92. ἀνωιστί: for the other advs. of

- ὥς οὐ τοι χαίρων τοῖσδε κτεάτεσσιν ἀνάσσω.  
καὶ πατέρων τάδε μέλλετ' ἀκούμεν, οἳ τινες ὕμιν  
95 εἰσὶν, ἐπεὶ μάλα πολλὰ πάθον, καὶ ἀπώλεσα οἶκον  
εὖ μάλα ναιετάοντα, κεχανδότα πολλὰ καὶ ἐσθλά.  
ὣν ὄφελον τριτάτην περ ἔχων ἐν δόμασι μοῖραν  
ναίειν, οἱ δ' ἄνδρες σοοὶ ἔμμεναι, οἳ τότε ὄλοντο  
Τροίῃ ἐν εὐρείῃ ἐκάς Ἄργεος ἵπποβότοιο.  
100 ἀλλ' ἔμψης πάντας μὲν ὀδυρόμενος καὶ ἀχέων  
πολλάκις ἐν μεγάροισι καθήμενος ἡμετέροισιν  
ἄλλοτε μὲν τε γόῳ φρένα τέρπομαι, ἄλλοτε δ' αὖτε  
παύομαι· αἰψήρως δὲ κόρος κρνεροῖο γόοιο·  
τῶν πάντων οὐ τόσσον ὀδύρομαι ἀχνύμενός περ,

this form, see § 38 f. — οὐλομένης: *accursed*, i.e. one on whom the curse ὄλοιο has fallen. For ὀνήμενος, the opposite, see on β 33.

93. ὥς: see on β 137. — χαίρων: *joyfully*, cf. πρόσφρων β 387, etc. — κτεάτεσσιν: for the dat., cf. α 117, 402. This subst. occurs with ἀνάσσω only here.

94. μέλλετ' ἀκούμεν: *ye are likely to, must have heard*, cf. 200, and τὰ δὲ μέλλετ' ἀκούμεν, εἰ ἔτεόν περ Ξ 125. For the force of the pres. tense in the inf., see on αἰεὶς α 298. — οἳ τινες: the guests were still unknown to Menelaus.

95 ff. πολλὰ . . . οἶκον: a general statement of his whole experience, followed by a special instance. — ἀπώλεσα οἶκον: *I lost my home*, viz. through the robbery of his wife and treasures (cf. Γ 70, etc.), which resulted in the Trojan war and the death of many of his friends. With this last loss, merely implied in πολλὰ πάθον, the wish of 97 ff. is closely connected.

96. εὖ ναιετάοντα: see on β 400. — πολλὰ καὶ ἐσθλά: *many goodly things*. See on β 312.

97 f. ὣν: grammatically refers to πολλὰ καὶ ἐσθλά, his wealth before his losses, and yet the logic requires a reference only to his present possessions (τοῖσδε κτεάτεσσι 93). — ἔχων ναίειν: more expressive of lasting possession than ἔχειν.

98. οἳ δ' ἄνδρες: sc. ὄφελον (pl.). This second wish is added in parataxis to the first, instead of a condition on whose fulfilment the first wish would depend. "O that I had but a mere fraction of my present wealth, if only my friends might be alive."

99. An epexegetical verse. The first hemistich occurs also α 62, ε 307; the second I 246.

100 ff. ἀλλ' ἔμψης: *but still*, really introduces οὐ τόσσον ὀδύρομαι 104. — πάντας: i.e. οἳ τότε ὄλοντο. It is emphatically repeated by τῶν πάντων in 104. — ὀδυρόμενος καὶ ἀχέων: in concessive relation to the main thought in 104 f., before which 102 f. are parenthetical, and diffusely explanatory of the constancy (πολλάκις) of his grief. See on β 23.

104 = X 424. — τῶν πάντων; re-



- 105 ὥς ἑνός, ὃς τέ μοι ὕπνον ἀπεχθαίνει καὶ ἔδωδῃν  
 μνωομένῳ, ἐπεὶ οὐ τις Ἀχαιῶν τόσσα μόγησεν,  
 ὅσσ' Ὀδυσσεὺς ἐμόγησε καὶ ἤρατο. τῷ δ' ἄρ' ἔμελλεν  
 αὐτῷ κῆδε' ἔσσεσθαι, ἐμοὶ δ' ἄχος αἰὲν ἄλαστον  
 κείνου, ὅπως δὴ δηρὸν ἀποίχεται, οὐδέ τι ἴδμεν,  
 110 ζῶει ὃ γ' ἢ τέθνηκεν. ὀδύρονται νύ που αὐτὸν  
 Λαέρτης θ' ὁ γέρων καὶ ἐχέφρων Πηνελόπεια  
 Τηλέμαχος θ', ὃν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ."  
 ὧς φάτο, τῷ δ' ἄρα πατρὸς ὑφ' ἱμερον ὥρσε γόοιο.  
 δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε πατρὸς ἀκούσας,  
 115 χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖν ἀνασχὼν  
 ἀμφοτέρησιν χερσὶ. νόησε δέ μιν Μενέλαος,  
 μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,

sumes *pántas* (100), as *ἀχνύμενος* does the concessive idea. With the sentiment of the passage, cf. Z 450 ff.

105. *ὥς*: correlative to *τόσσον*, instead of *ὅσσον* (Z 454), as in X 425. — *ὃς ἀπεχθαίνει*: i.e. whose loss makes hateful. The verb is found in Homer also Γ 415, but with the simple meaning *hate*. Similar poetical const. occur ξ 38, ο 356 f., φ 424. Menelaus here mourns Odysseus as one dead.

107 f. *ἤρατο*: undertook, see on α 240. — *τῷ δ' ἄρα*: but on him then, to judge from his disappearance (109 f.). — *ἔμελλεν*: of a decree of fate. The subj. is *κῆδεα*.

108. *αὐτῷ*: with supplementary emphasis, opposing the preceding *τῷ* to *ἐμοὶ* (§ 1 h fin.). With the latter pron., sc. *ἔμελλεν ἔσσεσθαι*.

109. *ὅπως*: since, like *ὥς*, giving a reason for some previous statement in the form of an indir. excl. (seeing how). See on 373.

110. *ζῶει* κτλ.: see on β 132.

111. The first hemistich occurs

also ξ 173, the second ρ 390, ω 294, and thrice in the dat.

112. Cf. 144. — *νέον*: just, adv. with *γεγαῶτα*, as also in τ 400. Cf. λ 448 f.

Vs. 113–154. Seeing Telemachus weep at the mention of Odysseus, Menelaus becomes suspicious, and Helen on entering is sure, that he is Odysseus' son.

113 = ο 507. Cf. 183 = ψ 108 (τοῖσι), τ 249 = ψ 231 (τῷ). In ψ 153 *θῆκεν, τοῖσι* begins the verse. Const. *ὥρσε ἱμερον γόοιο πατρός*.

114. *βάλε*: as in 198, 223. See on α 364, and cf. *δάκρυα δέ σφιν | θερμὰ κατὰ βλεφάρων χαμάδις ῥέε* P 437 f.

115. *ἄντ'*: always for *ἄντα* (cf. α 334); *ἀντί* never has 'anastrophe.' — This scene has a close parallel in that of Odysseus weeping at the court of the Phaeacians when the bard sings of events before Ilios, θ 83 ff., 521 ff.

116. *νόησέ μιν*: noticed him, i.e. his actions. Cf. *Ἀλκίνοος δέ μιν ὁλος ἐπέφρασατ' ἥδ' ἐνόησεν* θ 94 = 533.

117 = κ 151 (-ξα), ω 235, ε 671.

- ἥ μιν αὐτὸν πατρὸς ἑάσειε μνησθῆναι  
 ἣ πρῶτ' ἐξερέοιτο ἕκαστά τε πειρήσαιτο.  
 120 εἶος ὁ ταυθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,  
 ἐκ δ' Ἑλένη θαλάμοιο θυώδεος ὑφορόφοιο  
 ἦλυθεν Ἀρτέμιδι χρυσηλακάτῳ ἑκκυῖα.  
 τῇ δ' ἄρ' ἄμ' Ἀδρήστη κλισίην ἐνυκτον ἔθηκεν,  
 Ἀλκίπη δὲ τάπητα φέρειν μαλακοῦ ἐρίοιο,  
 125 Φυλῶ δ' ἀργύρεον τάλαρον φέρε, τὸν οἱ ἔδωκεν  
 Ἀλκάνδρην, Πολύβοιο δάμαρ, ὅς ἑναι' ἐνὶ Θήβῃς  
 Αἰγυπτίης, ὅθι πλεῖστα δόμοις ἐν κτήματα κείμεναι·  
 ὅς Μενελάῳ δῶκε δὴ ἀργυρέας ἀσαμίνθους,  
 δοιοὺς δὲ τρίποδας, δέκα δὲ χρυσοῖο τάλαντα.

Slight variations are πολλὰ δὲ μερμήριζε κτλ. ν 10, τρις μὲν κτλ. θ 169 (cf. B 3). The first hemistich occurs also ν 93, ζ 159. For the second, see on α 294.

118. αὐτόν: *himself*, i.e. of his own accord, unsolicited; as the next verse shows. — ἑάσειε: *suffer, allow him*. — μνησθῆναι: *meminisse, become mindful of, make mention of*.

119 = ω 238. — ἕκαστα: adv. cognate acc., *in every way*. With the first verb, sc. αὐτόν, with the second, αὐτοῦ. Cf. ἀέθλους | πολλοὺς, τοὺς Φαίηκες ἐπειρήσαντ' Ὀδυσῆος θ 22 f.

120 = ε 305, 424, A 193, Δ 411, P 106, Σ 15, and the first four feet occur K 507.

121. δέ: *then*, in temporal apod. (§ 3 n).

122. Penelope also comes into the μέγαρον from the θάλαμος, Ἀρτέμιδι ἱκέλη ἢ χρυσῇ Ἀφροδίτῃ τ 54. — χρυσηλακάτῳ: *with golden arrows*. The combination of this epith. with κελαδινή π 183, and with ἰοχέαιρα besides in τ 70 f., seems to forbid its denoting so peaceful an attribute as "of golden

distaff." See on 131. — ἑκκυῖα: see on β 383. The points of comparison are slenderness of figure and youthful beauty. Cf. ζ 102 ff., 151 f., 162 ff.

123. ἄμα: of attendance upon, as in α 428. — κλισίην: represented by the κλισμῶ of the formula 136. It was the work-stool of the house-dame in the θάλαμος. See on α 130, and cf. τ 55–59. The same subst. and adj. as here occur K 566, N 240, of the hut or 'tent.'

124. τάπητα: to be thrown over the stool; see on α 130 *fin*.

125. ἀργύρεον: recent discoveries make it prob. that the actual utensils of this sort, which suggested the poet's phantasy, were only overlaid with precious metals, not solid.

126. Θήβης: the capital of upper Egypt, and royal residence during the second great imperial period, which is called Theban after the city.

127 = ι 382 (–τίας).

129. Cf. ι 122 = 264, where the second hemistich is the same. — τάλαντα: no coined money is mentioned in Homer, only bullion.



- 130 χωρὶς δ' αὖθ' Ἑλένη ἄλοχος πόρε κάλλιμα δῶρα ·  
 χρυσήν τ' ἡλακάτην τάλαρόν θ' ὑπόκυκλον ὅπασσεν  
 ἀργύρεον, χρυσῷ δ' ἐπὶ χεῖλεα κεκράαντο.  
 τὸν ρά οἱ ἀμφίπολος Φυλῶ παρέθηκε φέρουσα  
 νήματος ἀσκητοῖο βεβυσμένον · αὐτὰρ ἐπ' αὐτῷ
- 135 ἡλακάτη τετάνυστο ἰοδνεφές εἶρος ἔχουσα.  
 ἔξετο δ' ἐν κλισμῷ, ὑπὸ δὲ θρήνης ποσὶν ἦεν.  
 αὐτίκα δ' ἡ γ' ἐπέεσσι πόσιν ἐρέεινεν ἕκαστα ·  
 “Ἴδμεν δῆ, Μενέλαε διοτρεφές, οἳ τινες οἶδε  
 ἀνδρῶν εὐχετόωνται ἱκανέμεν ἡμέτερον δῶ;  
 140 ψεύσομαι ἦ ἔτυμον ἐρέω; κέλεται δέ με θυμός.  
 οὐ γάρ πώ τινά φημι εἰκότα ᾧδε ἰδέσθαι  
 οὐτ' ἀνδρ' οὔτε γυναικα, σέβας μ' ἔχει εἰσορόωσαν,  
 ὡς ὄδ' Ὀδυσσῆος μεγαλήτορος νῦν ἔοικεν,

130. *χωρὶς αὖτε*: separately in her turn, as in i 222, ω 278.

131. *ἡλακάτην*: the distaff was commonly of reed. The same material might be used for arrows. See on 122. — *ὑπόκυκλον*: relics of such wheeled utensils have been found at Olympia. Cf. the automata of Hephaestus x 375 ff. Notice the chiasmic order of subst. and adjs.

132. Cf. 616 = o 116. — *ἀργύρεον*: the repetition of the epith. leads back from the digression following 125. — *ἐπὶ*: thereon, adv. — *κεκράαντο*: from *κεράννυμι* rather than *κραίνω*. The whole phrase means that the edges were gilded. Cf. *ὡς δ' ὅτε τις χρυσὸν περιχεύεται ἀργύρῳ ἀνὴρ* ζ 232 = ψ 159.

133. *παρέθηκε φέρουσα*: part of the formula 55. See on a 127.

134. *αὐτῷ*: the basket *itself*, distinguished from its contents.

135. *τετάνυστο*: lay (stretched out). — *ἔχουσα*: the dressed and carded wool was held in a bunch on the

head of the distaff, and twisted off into yarn by means of the twirling spindle. — This second hemistich occurs also i 426 (*-ντες*).

136. The first hemistich occurs also α 597; for the second, see on a 131.

138 f. *οἵτινες . . . ἱκανέμεν*: what men these claim to be who have come. The first pron. is in pred. appos. Cf. γ 71, and see on a 180.

140 = κ 534. — *ἦ*: introduces the second member of a double question, “will what I am about to say prove false or true?” See on a 226. — *κέλεται*: sc. φάσθαι. Cf. φάσθαι δέ με θυμὸς ἀνώγει φ 194.

141 = τ 380 (*ἀλλ' οὐ πω*). Cf. ζ 160. — *εἰκότα*: sc. ἄλλω τινί. — *ᾧδε*: its correlative is *ὡς* of 143.

142 = ζ 161. For the second hemistich, see on γ 123. The verse is parenthetical.

143. *Ὀδυσσῆος νῦν*: where we expect *Ὀδυσσῆι*, as in *ὡς σὺν δέμας φωνήν τε πόδας τ' Ὀδυσῆι* *ἔοικας* τ 381. Tel-

- Τηλεμάχῳ, τὸν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ  
 145 κείνος ἀνὴρ, ὅτ' ἐμεῖο κυνώπιδος εἵνεκ' Ἀχαιοὶ  
 ἦλθεθ' ὑπὸ Τροίην πόλεμον θρασὺν ὀρμαίνοντες."  
 τὴν δ' ἀπαμβρόμενος προσέφη ξανθὸς Μενέλαος·  
 "οὕτω νῦν καὶ ἐγὼ νοέω, γύναι, ὥς σὺ εἴσκεις·  
 κείνου γὰρ τοιοῖδε πόδες τοιαῖδε τε χεῖρες  
 150 ὀφθαλμῶν τε βολαὶ κεφαλῇ τ' ἐφύπερθέ τε χαῖται.  
 καὶ νῦν ἦ τοι ἐγὼ μεμνημένος ἄμφ' Ὀδυσῆι  
 μυθεόμην, ὅσα κείνος διζύσας ἐμόγησεν  
 ἄμφ' ἐμοί, αὐτὰρ ὁ πικρὸν ὑπ' ὀφρύσι δάκρυον εἶβεν  
 χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖν ἀνασχών."  
 155 τὸν δ' αὖ Νεστορίδης Πεισίστρατος ἀντίον ἦνδα·  
 "Ἀτρεΐδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,  
 κείνου μὲν τοι ὅδ' υἱὸς ἐτήτυμον, ὥς ἀγορεύεις·

emachus looked as Helen expected the son of Odysseus to look, from her acquaintance with the father. Cf. 27. 144. Cf. 112.

145. κυνώπιδος: so Helen calls herself here and γ 180, and similarly κυρὸς κακομηχάνου ὀκρυόσεως Z 344.

146 = κ 28 (ἦλυθον ἐς). — ὑπὸ Τροίην: under the walls of Troy.

148. νῦν: now that you call my attention to it. Menelaus had noticed before (113–119) only the bearing of Telemachus at mention of Odysseus. — εἴσκεις: likenest, "judgest from resemblance," "thinkest."

149 f. τοιοῖδε: such as you see here, the deictic -δε contrasting with the remote dem. ἐκείνου. Cf. 64, 74. — πόδες . . . χαῖται: throws into specific details the thought 'such was he from head to foot,' ἐς πόδας ἐκ κεφαλῆς ζ 353.

150. ἐφύπερθε: like ὑπέρθε, when the description proceeds in reverse order, serving to enhance the vividness of the representation. Cf. μῆ-

ρὸς τε κνήμας τε καὶ ἔμφω χεῖρας ὑπέρθεν θ 135.

151 f. μεμνημένος . . . μυθεόμην: was calling to mind and talking about Odysseus. Cf. εἰπὼν ἄμφ' Ὀδυσῆι ξ 364, and see on 118. — The last hemistich is used ψ 307.

153. ἄμφ' ἐμοί: a parallel phrase is εἵνεκ' ἐμεῖο 170. — αὐτάρ: paratactic, where we should say when.

154 = 115.

Vs. 155–202. Pisistratus announces the son of Odysseus and his errand. Menelaus, by his lament for Odysseus, rouses in the company general grief, which Pisistratus finally checks.

155 = ο 48. See on α 213.

156 = 291, 316, ο 64, 87 (cf. 167), all dealing with this Menelaus-visit, and P 12. — ὄρχαμε λαῶν: see on γ 400. After the voc., λαῶν takes the place of ἀνδρῶν for metrical reasons. The dipody occurs also κ 538, and thrice in the *Il*.

157. κείνου μὲν: an echo of 149. —



ἀλλὰ σαόφρων ἐστί, νεμεσσᾶται δ' ἐνὶ θυμῷ  
 ὦδ' ἐλθὼν τὸ πρῶτον ἐπεσβολίας ἀναφαίνειν  
 160 ἅντα σέθεν, τοῦ νῶϊ θεοῦ ὡς τερπόμεθ' αὐδῇ.  
 αὐτὰρ ἐμὲ προέηκε Γερήνιος ἱππότα Νέστωρ  
 τῷ ἅμα πομπὸν ἔπεσθαι· ἐέλδετο γάρ σε ιδέσθαι,  
 ὄφρα οἱ ἦ τι ἔπος ὑποθήσεται ἢ τι ἔργον.  
 πολλὰ γὰρ ἄλγε' ἔχει πατρὸς πάϊς οἰχομένοιο  
 165 ἐν μεγάροις, ᾧ μὴ ἄλλοι ἀοσσητῆρες ἔωσιν,  
 ὡς νῦν Τηλεμάχῳ ὁ μὲν οἷχεται, οὐδέ οἱ ἄλλοι  
 εἴσ', οἳ κεν κατὰ δῆμον ἀλάλκοιεν κακότητα."  
 τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·  
 "ὦ πόποι, ἦ μάλα δὴ φίλου ἀνέρος υἱὸς ἐμὸν δῶ  
 170 ἴκεθ', ὃς εἵνεκ' ἐμείο πολέας ἐμόγησεν ἀέθλους·  
 καί μιν ἔφην ἐλθόντα φιλησέμεν ἔσχορον ἄλλων

ἐτήτυμον: really, adv. It is pred. adj. in ψ 62, where the hemistich also occurs.

158-160. Cf. γ 22 ff. — νεμεσσᾶται: ἀντὶ τοῦ αἰδεῖται (Schol.). Cf. 195, β 64. — ὦδε: see on α 182. — ἐλθὼν τὸ πρῶτον: either coming for the first time, or as soon as he is come, i.e. ἐπεὶ τὸ πρῶτον ἦλυθε. — ἐπεσβολίας: lit. word-throwing, a contemptuous expression, found only here. Cf. λωβητῆρα ἐπεσβόλον B 275. Aristarchus thought the word ridiculous here, and Zenodotus read ἐπιστομίας. — ἀναφαίνειν: show up, "bring forth," "indulge in," trans. Cf. μή τίς μοι ἀεικέας ἐνὶ οἴκῳ | φαίνεται ν 308 f. — τοῦ: rel., to be construed with αὐδῇ. — θεοῦ ὡς: the full expression would be ὥσπερ θεοῦ αὐδῇ. See on α 45.

163. ἔπος, ἔργον: see on β 272, and cf. ἦ ἔπει ὥρησας κραδίην Διὸς ἢ ἐ καὶ ἔργῳ A 395. — ὑποθήσεται: used absolutely in β 194. The fut. ind. follows ὄφρα as in ὕφρ' ἐγὼ αὐτὸς | ἄλμην ὤμοιιν

ἀπολούσομαι ζ 218 f., ὄφρα με μήτηρ | ὕψεται ρ 6 f. The primary notion is of course a temporal one, until I shall, etc. GMT. 44, l n. 1; M. 326, 3.

165. ᾧ μὴ ἔωσιν: who may not have, the neg. showing cond. force. — μὴ ἄλλοι: with synizesis.

166 f. νῦν: see on α 35. — οἱ: really redundant after Τηλεμάχῳ, and needed rather with ἀλάλκοιεν.

167. εἴσ': for the accent, see § 10 d. — οἳ κεν ἀλάλκοιεν: for the mode, see on α 254.

171 ff. καί μιν, καί (174), καί (178): instead of continuing the rel. const. (ὃν καὶ ἔφην κτλ.), the poet uses three independent sents., and climactically prepares the way for the sad contrast in 181 f. See § 1 d. — ἔφην: I said in my heart, i.e. I thought, cf. 664. With φιλησέμεν it forms a more vivid expression for ἐφίλησα ἄν, as shown by 174, 178 f. Cf. φθίσεσθαι . . . ἐμελλον | εἰ μή μοι σὺν ἑκάστῳ . . . εἶπες ν 384 f. For the subj. of the inf., sc.

- Ἀργείων, εἰ νῶν ὑπείρ ἅλα νόστον ἔδωκεν  
 νηυσὶ θοῇσι γενέσθαι Ὀλύμπιος εὐρύοπα Ζεὺς.  
 καὶ κέ οἱ Ἀργεῖ νάσσα πόλιν καὶ δῶματ' ἔτευξα,  
 175 ἔξ Ἰθάκης ἀγαγὼν σὺν κτήμασι καὶ τέκεϊ ᾧ  
 καὶ πᾶσιν λαοῖσι, μίαν πόλιν ἐξάλαπάξας,  
 αἱ περιναιετάουσιν, ἀνάσσονται δ' ἐμοὶ αὐτῷ.  
 καὶ κε θάμ' ἐνθάδ' ἔοντες ἐμισγόμεθ'· οὐδέ κεν ἡμέας  
 ἄλλο διέκρινεν φιλέοντέ τε τερπομένῳ τε,  
 180 πρὶν γ' ὅτε δὴ θανάτοιο μέλαν νέφος ἀμφεκάλυψεν.  
 ἀλλὰ τὰ μὲν πού μέλλεν ἀγάσσεσθαι θεὸς αὐτός,

ἐμέ; its obj. is μιν. — ἐλθόντα: its 'epexegetis' (§ 14) is the following sent. εἰ . . . Ζεὺς, i.e. it is equiv. to πάλιν or οἰκόνδε ἐλθόντα.

172. ὑπείρ ἅλα: const. with the verbal subst. νόστον. Cf. γ 142. For the separation of Menelaus and Odysseus on their return, cf. γ 159 ff.

173. γενέσθαι: redundant in Attic prose. So α 379, γ 271, etc. More frequent in this use is εἶναι, as in 211.

174. νάσσα: 1st aor. from ναίω (νασ-ῶ), here in causative sense, cause to be habitable, give to dwell in. See on α 404 fin.

175. τέκεϊ ᾧ: for the quantity of the final ι, see § 18 a. The same verse-close occurs also Ω 36, after ἦ τ' ἀλόχῳ ἰδέειν καὶ μητέρι. Here, the son is made to represent the whole family.

176. With the second hemistich, cf. that of γ 85. — ἐξάλαπάξας: on this a scholiast says: οὐκ ἔστι νῦν πορθήσας, ἀλλ' ἀπλῶς κενώσας καὶ μετανασθήσας τοὺς ἐνοικοῦντας εἰς ἑτέρον τόπον. This could be done, of course, only to conquered cities, which had become the γέρας of the king. Whole cities are proffered to Achilles by Agamemnon I 149 ff.

177. αἶ: of such as. Before a rel. characterizing a whole class of persons or things, a gen. pl. of a corresponding dem. is often omitted. Cf. α 313, β 29, ζ 150, etc. — ἀνάσσονται: the pass. only here.

178. κὲν ἐμισγόμεθα: for the impf. following aors. (174) to express repetition or continuance, cf. ε 311, ι 304. Monro (§ 323) thinks it may here refer to pres. time, to the time of speaking, as in the classical language, but contrary to the usual practice of Homer (GMT. 49, 2 n. 1).

179. φιλέοντε, τερπομένῳ: sc. ἀλλήλους, ἀλλήλοισ. Cf. τεταρπόμενος τεκέεσσιν ξ 244.

180. πρὶν γ' ὅτε δὴ κτλ.: see on β 374. The simpler idiom would be εἰ μὴ θάνατος. The second hemistich (following θανάτου δέ) occurs also Π 350. — ἀμφεκάλυψεν: tense and mode are influenced by the preceding apod. See on ἔτετμεν α 218.

181. τὰ μέλλεν ἀγάσσεσθαι: was likely to, doubtless did begrudge this. Cf. 94, 200, α 232. The strength of the opinion is modified here by ποῦ, in 377 by νύ. The reason for the opinion is given by the rel. sent. following. Cf. B 116 ff. — We have an



ὅς κεῖνον δύστηνον ἀνόστιμον οἶον ἔθηκεν."

ὥς φάτο, τοῖσι δὲ πᾶσιν ὑφ' ἡμερον ὤρσε γόοιο.

κλαῖε μὲν Ἀργεῖη Ἑλένη, Διὸς ἐκγεγαυία,

185 κλαῖε δὲ Τηλέμαχός τε καὶ Ἀτρεΐδης Μενέλαος·

οὐδ' ἄρα Νέστορος υἱὸς ἀδακρῦτῳ ἔχεν ὅσσε·

μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Ἀντιλόχοιο,

τόν ῥ' Ἡοῦς ἔκτεινε φαεινῆς ἀγλαὸς υἱός·

τοῦ ὃ γ' ἐπιμνησθεῖς ἔπεα πτερόεντ' ἀγόρευεν·

190 "Ἀτρεΐδη, περὶ μὲν σε βροτῶν πεπνυμένον εἶναι

Νέστωρ φάσχ' ὁ γέρων, ὅτ' ἐπιμνησάμεθα σεῖο

οἴσιν ἐνὶ μεγάροισι, καὶ ἀλλήλους ἐρέοιμεν·

καὶ νῦν, εἴ τί που ἔστι, πίθοιό μοι· οὐ γὰρ ἐγὼ γε

approach here certainly to the idea so prevalent in Hdt., that the gods may become displeased at overweening happiness among men.

182. Cf. γ 241, and see on 806.

183. Cf. 113.

184 = ψ 218 (οὐδέ κεν). — Ἀργεῖη: this fixed epith. of Helen occurs in the *Od.* also 296, ρ 118. It was more apposite while she was in Troy, i.e. in the *Il.*, where it occurs nine times.

186. οὐδ' ἄρα κτλ.: the 'litotes' (§ 2 r) is still not so strong as the anaphoric κλαῖε μὲν, κλαῖε δέ above, and prepares the hearer to find Pisistratus proposing a cessation of the untimely grief. He had never seen the brother whose death he mourned (cf. 200 ff.).

187 = α 29 (Αἰγίσθω).

188. Ἡοῦς υἱός: Memnon, king of the Aethiopians. He came to aid Priam after the Amazons. Cf. λ 522, where Odysseus says of Neoptolemus: κείνον δὴ κάλλιστον ἴδον μετὰ Μέμνονα δῖον. Memnon was slain by Achilles to avenge Antilochus. See on γ 109.

189. The first hemistich occurs also α 31; the second ι 409, ρ 349, and six times in the *Il.*

190. μὲν: Attic μήν. — περὶ βροτῶν: beyond other mortals. Cf. περὶ μὲν σε φάμεν Διὶ τερπικεραῦνφ | ἀνδρῶν ἡρώων φίλον ἔμμεναι ω 24 f. See on α 86.

191. ἐπιμνησάμεθα: the opt. corresponds to the iterative φάσκεν. See on κοτέσεται α 101, and, for the meaning of the verb, on δ 118.

192. οἴσιν: may here be equiv. to ἡμετέροισι (see on α 402), but is plainly meant to refer to Nestor, as though it belonged with the φάσκε, and not with ἐπιμνησάμεθα. The hemistich occurs also α 269, Δ 76 (σφοῖσιν). — ἀλλήλους ἐρέοιμεν: asked one another questions. Cf. ὅπως ἐρέοιμι ἐκάστην λ 229.

193. καὶ νῦν: and so now, passing from the general reputation to the special occasion for maintaining it, much as in 166. — τί που: in any way soever, strictly cognate acc. with πιθέσθαι to be supplied. — ἔστι: it is possible, more often with neg. in this sense.

- τέρπομ' ὀδυρόμενος μεταδόρπιος, ἀλλὰ καὶ ἥως  
 195 ἔσσεται ἡριγένεια· νεμεσῶμαί γε μὲν οὐδὲν  
 κλαίειν, ὅς κε θάνησι βροτῶν καὶ πότμον ἐπίσπῃ.  
 τοῦτό νυ καὶ γέρας οἶον ὀϊζυροῖσι βροτοῖσιν,  
 κείρασθαί τε κόμην βαλέειν τ' ἀπὸ δάκρυ παρειῶν.  
 καὶ γὰρ ἔμὸς τέθνηκεν ἀδελφεός, οὗ τι κάκιστος  
 200 Ἀργείων· μέλλεις δὲ σὺ ἴδμεναι· οὐ γὰρ ἐγὼ γε  
 ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι  
 Ἀντίλοχον, πέρι μὲν θείειν ταχὺν ἡδὲ μαχητήν."  
 τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·  
 "ὦ φίλ', ἐπεὶ τόσα εἶπες, ὅσ' ἂν πεπνυμένος ἀνήρ  
 205 εἴποι καὶ ῥέξειε, καὶ ὃς προγενέστερος εἴη·

194. *μεταδόρπιος*: equiv. to *μετὰ δόρπῳ* during supper, i.e. after the *δεῖπνον* (61, 68), and during the *δόρπον*, which often followed the former with small interval, as the English late 'tea' does an evening 'dinner.' See on α 124. Pisistratus fears that the lamentation will continue through the *δόρπον*, for which it is already time (213). For the compound adj., which occurs only here in Homer, cf. *μεταδήμιος* θ 293. For its const., see § 38 α α.

195. *ἔσσεται*: sc. *ὀδυρόμενος*, "the morrow will do for weeping," the present time is inappropriate. Cf. 214 f.

196. *κλαίειν*: the subj. is indef., any one's bewailing, and the obj. is the antec. of the following rel. clause. — *βροτῶν*: const. with *ὅς*. — *καὶ πότμον ἐπίσπῃ* (*ἐφέπω*): here epexegetical of *θάνησι*, and so always in the *Od.* (λ 197, 389, ω 22, all with *ἐπίσπον*); in the *Il.* (β 359, ο 495, ι 337), it is always preceded by *θάνατον*, and is not epexegetical.

197 f. *γέρας*: honor, in pred. appos. to *τοῦτο*. This is the only honor which

poor mortals have after death, viz. that their friends mourn for them (198). — *ὀϊζυροῖσι*: like *δειλοῖς*, the epith. contrasts mortals with the happy gods. It is found thus also N 569. — *κείρασθαί κόμην*: the subj. is indef., that one cut the hair. For this customary token of mourning, cf. *δάκρυα θερμὰ χέον Δαναοὶ κείροντό τε χαίτας* ω 46, *θρίξ δὲ πάντα νέκυν καταείνυσαν*, *ὡς ἐπέβαλλον κειρόμενοι* Ψ 135 f., *χαίτη τ' οὔτις ἐπὶ προθύροις | τομαῖος, ἃ δὴ νεκύων | πένθει πίττει* Eur. *Alc.* 101 ff.

200. *μέλλεις*: thou art likely. See on 181. — *ἴδμεναι*: Attic *εἰδέναι* (§ 34 k).

201 = Δ 375, where it is more appropriate.

202. See on γ 112.

Vs. 203–264. On invitation of Menelaus, the party cease sorrowing and take supper. Helen mixes a grief-dispelling drug in the wine, and tells an entertaining story of Odysseus.

204. *ἐπεὶ*: the apod. is not introduced until 212, *ἡμεῖς δὲ* let us then, etc. See on γ 103 ff. — *τόσα . . . ὅσα*: nothing but what, just what.

205. *ῥέξειε*: virtually enlarges the



τοίου γὰρ καὶ πατρός, ὃ καὶ πεπνυμένα βάζεις.  
 ρεῖα δ' ἀρίγνωτος γόνος ἀνέρος, ᾧ τε Κρουίῳ  
 ὄλβον ἐπικλώσῃ γαμέοντί τε γεινομένῳ τε,  
 ὡς νῦν Νέστορι δῶκε διαμπερές ἡματα πάντα  
 210 αὐτὸν μὲν λιπαρῶς γηρασκόμεν ἐν μεγάροισιν,  
 υἷας αὖ πυντούς τε καὶ ἔγχεσιν εἶναι ἀρίστους.  
 ἡμεῖς δὲ κλαυθμὸν μὲν ἑάσομεν, ὅς πρην ἐτύχθη,  
 δόρπου δ' ἐξαυτίς μνησώμεθα, χερσὶ δ' ἐφ' ὕδωρ  
 χενάντων. μῦθοι δὲ καὶ ἡῶθέν περ ἔσονται  
 215 Τηλεμάχῃ καὶ ἐμοὶ διαειπέμεν ἀλλήλοισιν."  
 ὧς ἔφατ', Ἀσφαλίων δ' ἄρ' ὕδωρ ἐπὶ χεῖρας ἔχενεν,  
 ὀτρηρὸς θεράπων Μενελάου κυδαλίμοιο.  
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.

preceding εἶπες also to εἰπές τε καὶ ἔρρεξας. Similarly, in ἀκούσαι | οὐτ' ἔπος οὐτε τι ἔργον ο 374 f., the ἔργον is due to the influence of a current formula. Cf. β 272, where the issue depends on action, not on speaking as here, and yet ἔπος is added. — With the verse-close, cf. προγενέστερος ἦεν η 156 = λ 343, B 555.

206. τοίου: i.e. πεπνυμένου. — καί, καί: also, emphasizes the naturalness of the inference from cause to effect. — πατρός: gen. of source, sc. ἐστίν. Cf. α 215. — ὅ: equiv. to ὅτι, quod, wherefore. Cf. ἡ νύ τοι αἰεὶ | τοιοῦτος νόος ἐστίν, ὃ καὶ μεταμῶνια βάζεις σ 391. The shade of meaning is only slightly, if at all, different from that in α 382, β 45.

208. ὄλβον: see on γ 208. — γαμέοντι, γεινομένῳ: for the order ('hysteron proteron'), see § 2 u. The metre often decided such cases.

209. διαμπερές: always before the bucolic diaeresis in Homer. — ἡματα πάντα: all his days, see on β 55. In Π 490, it precedes διαμπερές.

210. λιπαρῶς γηρασκόμεν: similarly, an epith. of γῆρας is λιπαρόν sleek.

211. αὖ: in their turn, answering to μέν above.

212 f. ἑάσομεν: the parallel μνησώμεθα here favors considering the form 1st aor. subjv. rather than fut. indic. — πρην ἐτύχθη: prevailed before. Cf. 184 ff.

213. δόρπον: see on 194. — ἐξαυτίς: in Homer always denuo, de novo, anew. The repetition here, however, is of the act of eating, not of the particular meal, as in 234 of talking, but not of the same words. The formulae which follow describe the beginning of a new meal.

214. χενάντων: inv. 3d pl. See § 26 i. The subj. is indef., referring to the servants. So κατὰ δέμνια θέντων τ 599. For the custom, see on α 136. — καὶ ἡῶθέν περ: as well on the morrow, in opposition to present time. Cf. 194 f.

216. See on α 146.

217 = 23.

218 = α 149.

ἔνθ' αὐτ' ἄλλ' ἐνόησ' Ἑλένη Διὸς ἐκγεγαυῖα.  
 220 αὐτίκ' ἄρ' εἰς οἶνον βάλε φάρμακον, ἔνθεν ἔπινον,  
 νηπενθές τ' ἄχολόν τε, κακῶν ἐπὶ ληθον ἀπάντων.  
 ὃς τὸ καταβρόξειεν, ἐπὴν κρητῆρι μιγείη,  
 οὐ κεν ἐφημέριός γε βάλοι κατὰ δάκρυ παρειῶν,  
 οὐδ' εἴ οἱ κατατεθναίῃ μήτηρ τε πατήρ τε,  
 225 οὐδ' εἴ οἱ προπάροιθεν ἀδελφεὸν ἢ φίλον υἷον  
 χαλκῷ δηϊόφην, ὃ δ' ὀφθαλμοῖσιν ὀρώτο.  
 τοῖα Διὸς θυγάτηρ ἔχε φάρμακα μητιόεντα  
 ἐσθλά, τὰ οἱ Πολύδαμνα πόρεν Θῶνος παράκοιτις  
 Αἰγυπτίῃ, τῇ πλεῖστα φέρει ζεῖδωρος ἄρουρα  
 230 φάρμακα, πολλὰ μὲν ἐσθλά μεμιγμένα πολλὰ δὲ λυγρά·  
 ἱητρὸς δὲ ἕκαστος ἐπιστάμενος περὶ πάντων

219. See on β 382, and cf. δ 184.

220. οἶνον: i.e. the mixing bowl (222), and hence ἔνθεν from which. Cf. καὶ δέπα ἔνθεν . . . ἔπινον τ 62. — βάλε φάρμακον: the drug was therefore not liquid, but an herb. It may be regarded as a concrete symbol of the charms of the lovely Helen herself.

221. The second hemistich is epexegetical of the first. Cf. 788.

222 f. καταβρόξειεν, μιγείη: the first is the opt. of cond. in a rel. clause, the conclusion being an opt. of expectation (οὐ κεν βάλοι). GMT. 61, 4; M. 305 b. The second is the so-called opt. by assimilation or attraction (from subjv.). GMT. 64; M. 305 fin., 309.

223. κατά: adv.; see on β 80, and cf. δ 198.

224. κατατεθναίῃ: should lie dead, plpf. of the lasting state.

225 f. προπάροιθεν: in his presence. Its epexegetis is δ . . . ὀρώτο.

226. δηϊόφην: for the form, after the analogy of verbs in -αω, see § 29 k.

The subj. is *they*, i.e. the enemy. — ὀφθαλμοῖσιν: see on 47. Even mere tidings of it would be terrible.

227. μητιόεντα: full of counsels, efficacious, in that they give the relief spoken of 221 ff. See on 622.

228. ἐσθλά: wholesome, helpful, as in κ 287. — Θῶνος: gen. from a nom. Θῶν, with exceptional accent. Hdt. mentions (ii. 113 fin.) Θῶνις as guardian of the Canobic mouth of the Nile, and Strabo (p. 800 fin.) speaks of an ancient city Θῶνις in the same region, as named after this ruler.

229. Αἰγυπτίῃ: trisyllabic; see on 83. — τῇ: in which land, where. — The second hemistich occurs also i 357.

230. μεμιγμένα: const. with both the clauses between which it stands. The wholesome and baneful herbs grew together. For such parenthetical position, cf. τέλεσσαν | ἡματι τῷ αὐτῷ καὶ ἀπῆνυσαν η 326.

231 f. ἱητρὸς δὲ ἕκαστος: a poetic exaggeration of a simple fact, as above 85 f. The great number of



- ἀνθρώπων· ἦ γὰρ Παιήονός εἰσι γενέθλης.  
 ἀντάρ ἐπεὶ ῥ' ἐνέηκε κέλευσέ τε οἶνοχοῆσαι,  
 ἐξαῦτις μύθοισιν ἀμειβομένη προσέειπεν·
- 235 "Ἀτρεΐδῃ Μενέλαε διοτρεφὲς ἡδὲ καὶ οἶδε  
 ἀνδρῶν ἐσθλῶν παῖδες, ἀτὰρ θεὸς ἄλλοτε ἄλλῳ  
 Ζεὺς ἀγαθὸν τε κακὸν τε διδοῖ. δύνатаι γὰρ ἅπαντα·  
 ἦ τοι νῦν δαίνυσθε καθήμενοι ἐν μεγάροισιν  
 καὶ μύθοις τέρπεσθε· εἰκότα γὰρ καταλίξω.
- 240 πάντα μὲν οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,  
 ὅσσοι Ὀδυσσῆος ταλασίφρονός εἰσιν ἄεθλοι·  
 ἀλλ' οἶον τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ

physicians in Egypt is noticed by Hdt. (ii. 84), as well as the fact that to a certain extent every man there was his own doctor, and the surprising healthiness of the people (c. 77). — *ἐπιστάμενος*: intr., like our 'knowing.' — *περὶ πάντων ἀνθρώπων*: see on α 235 f. Every Egyptian, the exaggeration is, surpassed in medical knowledge even the physicians of other peoples. The formula may, however, be merely intensive, equiv. to *μάλα πολλά*. — *Παιήονος*: *Ραεῶν* (Ionic for *Παιών* or *Παῖον*), in E 401, 899, the surgeon of the gods, as Machaon was of the Achaeans. The name became an attrib. epith., and was applied to Apollo, causing later a blending in the conceptions of the two deities. In A 473, *παίηονα* is a song of deliverance sung to Apollo, in X 391, a song of triumph. — *γενέθλης*: see on *πατρός* 206.

233. *ἐνέηκε*: sc. *φάρμακον*.

234 = α 350 (-*μενος*); with varying — *ω* — at the beginning, also 484, τ 252, and twice in the *Il*. For the second hemistich, see also on β 84. — *ἐξαῦτις*: with reference to 212 ff.

235. *ἡδὲ καὶ οἶδε*: and also ye here. See on α 76.

236 ff. *ἀτάρ*: closely following a voc., as in Z 86, 429, x 331, and bringing in, by way of parenthesis before following imvs. (238 f.), a thought slightly opposed to what precedes. "Your lot is on the whole a happy one, but Zeus dispenses both evil and good, and man must submit cheerfully and reasonably." For a similar thought introduced by *δέ*, cf. ζ 188 ff., ξ 444 f. — *ἄλλοτε ἄλλῳ*: now to one and now to another, but at some time to every one.

237. *διδότ*: Attic *δίδωσι* (§ 34 α).

238. *δαίνυσθε*: pres., go on feasting. Cf. 218.

239. *εἰκότα*: appropriate, in this case to those *μύθοις τερπομένοισι*, i.e. cheerful. She will tell 'a good story.'

240. The first foot only varies in λ 328, 517, B 488. The subjvs. with *ἂν* have potential force (§ 3 b (2)).

242. Cf. 271. — *οἶον τόδε ἔρεξε*: what a deed that was which he did, the *οἶον* in pred. appos. with *τόδε*. Cf. *οἶον τὸν Τηλεφίδην κατενῆρατο χαλκῷ* λ 519. The clause may here be an excl. as

δῆμῳ ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί.  
 αὐτόν μιν πληγῇσιν αἰκελίησι δαμάσσας,  
 245 σπεῖρα κάκ' ἀμφ' ὥμοισι βαλόν, οἰκῇ ἐοικῶς  
 ἀνδρῶν δυσμενέων κατέδυσ πόλιν εὐρύαγυιαν.  
 ἄλλῳ δ' αὐτὸν φωτὶ κατακρύπτων ἦσκεν,  
 δέκτην, ὃς οὐδὲν τοῖος ἦν ἐπὶ νηυσὶν Ἀχαιῶν.  
 τῷ ἱκελος κατέδυσ Τρώων πόλιν· οἱ δ' ἀβάκησαν  
 250 πάντες· ἐγὼ δέ μιν οἷ᾽ ἀνέγνων τοῖον ἔοντα,  
 καὶ μιν ἀνειρώτων· ὁ δὲ κερδοσύνη ἀλέεινεν.  
 ἀλλ' ὅτε δὴ μιν ἐγὼ λόεον καὶ χρίον ἐλαίῳ,  
 ἀμφὶ δὲ εἵματα ἔσσα καὶ ὥμοσα καρτερὸν ὄρκον  
 μὴ μὲν πρὶν Ὀδυσῆα μετὰ Τρώεσσ' ἀναφῆναι,  
 255 πρὶν γε τὸν ἐς νῆας τε θοὰς κλισίας τ' ἀφικέσθαι,

in 271, a 410, or the obj. of *μυθήσομαι* understood. See also on 352.

243 = 330, γ 100.

244. αὐτόν μιν: refl. only here in Homer (cf. 247), for *ἐ αὐτόν*. Const. with *δαμάσσας*, *subjecting himself to*.

246 ff. The first hemistich occurs also θ 217, ξ 221, and thrice in the *Il*. Plutarch has λαβὼν γὰρ ἐσθῆτα καὶ σκευὴν, ἐν ᾗ μάλιστα μὴ δόξειν ὅς ἦν ἔμελλεν ὀρώμενος, ὥσπερ Ὀδυσσεὺς

'Ἀνδρῶν δυσμενέων κατέδυσ πόλιν' *Coriol.* 22 fin. — εὐρύαγυιαν . . . Τρώων πόλιν: the repetition of 244 f. by 247, and the contradiction between *οἰκῇ* (245) and *δέκτην* (248), lead to the rejection of the passage by many.

247. αἰτόν: see on αὐτῇ β 125. — φωτὶ: a mere poet. equiv. of *ἀνδρί*.

248. δέκτην (*δέχομαι*): a beggar by profession, whose habitual attitude is bent and suppliant (cf. *πτωχός*). The word occurs only here. — ὅς: although *he*, not *epexegetical*, but referring to the subj. of *ἦσκεν*, — τοῖος: i.e. bent

and suppliant like a beggar. So τοῖον 250.

249 f. ἀβάκησαν: occurs only here. It is best interpreted by means of *ἀνέγνων* below, clearly its direct opposite.

250. τοῖον ἔοντα: though *he was such*, i.e. in spite of his disguise. In *πῶς κέν με ἀναγνοίῃ τὸν ἔοντα* λ 144, the partic. is complementary, *to be that one*.

251. κερδοσύνη: only thrice in Homer (cf. ξ 31, x 247), and always adv. dat. sing. The pl. is more usual with such abstract substs. See on *ἀτασθαλίῃσιν* α 7.

252. Cf. 49. The impfs. seem to be due to metrical convenience. — ὅτε δὴ: the apod. is in 256.

253. καρτερόν: solemn, like μέγαν β 377.

254 f. μὴ . . . ἀφικέσθαι: the contents of the oath. For the tense of *ἀναφῆναι*, see on β 373. — Ὀδυσῆα: pred. appos. with the obj. of *ἀναφῆναι*, *to reveal him as Odysseus*, i.e. that it



- καὶ τότε δὴ μοι πάντα νόον κατέλεξεν Ἀχαιῶν.  
πολλοὺς δὲ Τρώων κτείνας ταναήκει χαλκῷ  
ἦλθε μετ' Ἀργείους, κατὰ δὲ φρόνιν ἤγαγε πολλήν.  
ἐνθ' ἄλλαι Τρωαὶ λίγ' ἐκώκυον· αὐτὰρ ἐμὸν κῆρ  
260 χαῖρ', ἐπεὶ ἦδη μοι κραδίη τέτραπτο νέεσθαι  
ἂψ οἰκόνδ', αἴτην δὲ μετέστενον, ἣν Ἀφροδίτη  
δῶχ', ὅτε μ' ἤγαγ' ἐκείσε φίλης ἀπὸ πατρίδος αἴης,  
παῖδά τ' ἐμὴν νοσφισσαμένην θάλαμόν τε πόσιν τε  
οὗ τευ δευόμενον, οὗτ' ἄρ φρένας οὔτε τι εἶδος."  
265 τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·  
"ναὶ δὴ ταῦτά γε πάντα, γύναι, κατὰ μοῖραν ἔειπες.  
ἦδη μὲν πολέων ἐδάην βουλὴν τε νόον τε  
ἀνδρῶν ἡρώων, πολλὴν δ' ἐπελήλυθα γαῖαν·  
ἀλλ' οὗ πω τοιοῦτον ἐγὼν ἴδον ὀφθαλμοῖσιν,  
270 οἷον Ὀδυσσῆος ταλασίφρονος ἔσκε φίλον κῆρ.

was Odysseus who had been among them.

256. *πάντα νόον*: the whole counsel, referring to the stratagem of the wooden horse (271 ff.), for which Odysseus was even then preparing.

258. *φρόνιν*: knowledge, i.e. acquaintance with the enemy's city, brought in (κατήγαγε) to camp like booty. Cf. γ 244.

259. *ἐκώκυον*: i.e. at the discovery of the exploit of Odysseus and its fatal upshot (257).

261. *μετέστενον*: the compound occurs only here in Homer. The prep. implies change or revulsion of feeling, repentantly bewailed.

262. *ὅτε*: the temporal conj., rather than the logical, marks a simpler mode of thought than ours.

263. *παῖδα ἐμὴν*: cf. 12 ff.—*νοσφισσαμένην*: const. with *μέ*. The meaning is that of *λειτουργία* in the par-

allel passage γ 174 f. So in τ 579 = φ 77.

264. *οὗ τευ δευόμενον*: though he was inferior to no one. Cf. πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν E 636, ἄλλα τε πάντα | δεύεαι Ἀργείων Ψ 483 f.

Vs. 265–305. Menelaus also tells a good story of Odysseus, and then all retire for the night.

266 = υ 37 (θεά), A 286 = Θ 146 = Ω 379 (γέρον).

267 ff. For the rhetorical form of the thought, cf. ω 87 ff., B 798 f.—*βουλὴν τε νόον τε*: see on β 281, and cf. α 3.

268. See on β 364.

269. *τοιοῦτον*: such a man, as regards *βουλὴν τε νόον τε* (267).—*ὀφθαλμοῖσιν*: see on 47.

270. *Ὀδυσσῆος . . . κῆρ*: a poetical periphrasis for *Ὀδυσσεὺς ταλασίφρων*, which could not be used in the nom.

- οἶον καὶ τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ  
 ἵππῳ ἐνὶ ξεστῷ, ἣν' ἐνήμεθα πάντες ἄριστοι  
 Ἀργείων Τρώεσσι φόνον καὶ κῆρα φέροντες.  
 ἥλθες ἔπειτα σὺν κείσε· κελευσέμεναι δέ σ' ἔμελλεν  
 275 δαίμων, ὃς Τρώεσιν ἐβούλετο κῦδος ὀρέξαι·  
 καὶ τοι Δηίφοβος θεοείκελος ἔσπετ' ἰούσῃ.  
 τρὶς δὲ περίστειξας κοῖλον λόχον ἀμφοφόωσα,  
 ἐκ δ' ὀνομακλήδην Δαναῶν ὀνόμαζες ἀρίστους,  
 πάντων Ἀργείων φωνὴν ἴσκουσ' ἀλόχοισιν.  
 280 αὐτὰρ ἐγὼ καὶ Τυδείδης καὶ δῖος Ὀδυσσεὺς  
 ἦμενοι ἐν μέσσοισιν ἀκούσαμεν, ὡς ἐβόησας.  
 νῶϊ μὲν ἀμφοτέρω μενεήναμεν ὀρμηθέντες  
 ἧ ἐξελθέμεναι ἧ ἔνδοθεν αἰψ' ὑπακοῦσαι·  
 ἀλλ' Ὀδυσσεὺς κατέρυκε καὶ ἔσχεθεν ἱεμένῳ περ.  
 285 ἐνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν νῆες Ἀχαιῶν,

271. See on 242.

272. ἵππῳ ξεστῷ: the epith. is applied to anything wrought of wood or stone. For other passages illustrating this stratagem of the wooden horse, cf. θ 492 ff., λ 523 ff. The story was fully developed in the Ἰλίου Πέρσις of Arctinus, on which Vergil based *Aen.* ii.

273 = θ 513, β 352 (Ἀργεῖοι).

274. κελευσέμεναι: aor. inf. (§ 30 j), equiv. to προτρέψαι (Schol.). — ἔμελλεν: *must have*, see on 181.

275 = λ 79 (οὐνεκ' ἄρα). — Some divinity favoring the Trojans must have inspired Helen to do what came so near thwarting the whole stratagem of the Greeks.

276. Δηίφοβος: after Hector's death the leading chieftain of the Trojans, and Helen's husband after the death of Paris. His shade tells Aeneas of Helen's treachery and the

dire vengeance of Menelaus in Verg. *Aen.* vi. 511 ff. Cf. θ 517 ff.

277. περίστειξας: indic., without aug., equiv. to περιήλθες (Schol.).

278. ἐκ: out, adv. with ὀνομακλήδην. The compound form occurs in ἐξονομακλήδην ὀνομάζων ἄνδρα ἔκαστον X 415, and in μ 250 without ὀνομάζω. Cf. διὰ δ' ἀμπερές λ 377, usually διαμπερές.

279. ἀλόχοισιν: i.e. φωναῖς ἀλόχων. See on β 121. The change from Δαναῶν to Ἀργείων is wholly for metrical reasons. Cf. ζ 106 f.

282 f. ὀρμηθέντες κτλ.: to spring up and go out, or, etc. For the pl., see on 33 (App.).

283. ὑπακοῦσαι: equiv. to ἀποκριθῆναι, answer a call.

284 = π 430 (-μένους περ), χ 409 (-μένην περ), φ 129 (ἀνένευε, ἱεμένον περ). — ἔσχεθεν: for the -θ, cf. G. 119, 11; H. 494.

285-289. This passage is usually



- "Αντικλος δὲ σέ γ' οἶος ἀμείψασθαι ἐπέεσσιν  
ἤθελεν. ἀλλ' Ὀδυσσεὺς ἐπὶ μάστακα χερσὶ πῖεζεν  
νωλεμέως κρατερῇσι, σάωσε δὲ πάντας Ἀχαιοὺς·  
τόφρα δ' ἔχ', ὄφρα σε νόσφιν ἀπήγαγε Παλλὰς Ἀθήνη."  
290 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤα·  
"Ἄτρεΐδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,  
ἄλγιον· οὐ γάρ οἱ τι τά γ' ἤρκεσε λυγρὸν ὀλεθρον,  
οὐδ' εἴ οἱ κραδίη γε σιδηρὴ ἐνδοθεν ἦεν.  
ἀλλ' ἄγετ' εἰς εὐνὴν τράπεθ' ἡμέας, ὄφρα καὶ ἦδη  
295 ὕπνῳ ὕπο γλυκερῷ ταρπώμεθα κοιμηθέντες."  
ὧς ἔφατ', Ἀργεῖή δ' Ἑλένη δμῶῃσι κέλευσεν  
δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ  
πορφύρε' ἐμβαλέειν στορέσαι τ' ἐφύπερθε τάπητας,  
χλαίνας τ' ἐνθέμεναι οὐλας καθύπερθεν ἔσασθαι.

bracketed as an 'interpolation.' It reads like another version of 280-284. See on 246 *fin*.

285. The first four feet occur also β 82. This is the fixed element in the formula.

286. "Αντικλος: otherwise unknown.

287. ἐπὶ μάστακα: over the mouth, so as to cover it. So in ἐλῶν ἐπὶ μάστακα χερσίν ψ 76.

292. Cf. νήπιος, οὐδέ τί οἱ τό γ' ἐπήρκεσε λυγρὸν ὀλεθρον B 873. The last three feet occur also Z 16, γ 289. — ἄλγιον: "so much the worse," a cry of sorrow, as in π 147. — οὐ γάρ οἱ τι: the τι is separated from οὐ as in the frequent οὐ μὲν γάρ τι, and other formulae. — τά γε: these heroic qualities of Odysseus, as illustrated by the stories just told of him.

293. οὐδ' εἰ . . . ἦεν: sc. ἂν ἤρκεσε, nor (would they have done so) even though his heart had been of iron within him.

294 f. Cf. ψ 254 f., η 635 f. —

ὕπνῳ ὕπο: sleep 'covereth a man up like a blanket,' as Sancho Panza also thought. See on α 364. If sleep were thought of rather as an influence or power, the gen. would be more natural. M. 202; § 3 h γ.

296. The verse consists of three formulaic elements. See on 184, and cf. ο 93.

297-300 = η 336-339, η 644-647.

297. δέμνια: the portable bedstead, also called λέχος. The collective term for the bed-clothing was εὐνή. — αἰθούσῃ: see on γ 399. — ῥήγεα: heavy cushions or rugs, corresponding to our mattress. So in γ 349. Fleeces are also mentioned for the same purpose in ψ 180.

298. τάπητας: heavy woollen coverlets or comfortables, used here to make the ῥήγεα softer to lie upon.

299. χλαίνας: oblong woollen blankets, or shawls, perhaps of finer texture than the τάπητες, either used for upper bed-clothing, as here, or worn upon

- 300 αἱ δ' ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσai,  
 δέμνια δὲ στόρεσαν, ἐκ δὲ ξείνους ἄγε κήρυξ.  
 οἱ μὲν ἄρ' ἐν προδόμῳ δόμον αὐτόθι κοιμήσαντο,  
 Τηλέμαχος θ' ἦρως καὶ Νέστορος ἀγλαὸς υἱός·  
 Ἀτρεΐδης δὲ καθεῦθε μυχῶ δόμου ὑψηλοῖο,  
 305 πὰρ δ' Ἑλένη τανύπεπλος ἐλέξατο, δῖα γυναικῶν.  
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 ὠρνυτ' ἄρ' ἐξ εὐνήφι βοήν ἀγαθὸς Μενέλαος  
 εἴματα ἐσσάμενος, περὶ δὲ ξίφος ὀξὺ θέτ' ὤμῳ,  
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,  
 310 βῆ δ' ἴμεν ἐκ θαλάμοιο θεῶ ἐναλίγκιος ἄντην,  
 Τηλεμάχῳ δὲ παρίζεν, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν·  
 “τίπτε δέ σε χρεῖω δεῦρ' ἦγαγε, Τηλέμαχ' ἦρως,  
 ἐς Λακεδαίμονα δῖαν ἐπ' εὐρέα νῶτα θαλάσσης;  
 δῆμιον ἦ ἴδιον; τόδε μοι νημερτὲς ἐνίσπες.”  
 315 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤα·  
 “Ἀτρεΐδη Μενέλαε διοτρεφές, ὄρχαμε λαῶν,

the person like the later ἰμάτιον, as in 50. Cf. ξ 520 ff. — καθύπερθεν ἔσασθαι: for the sleeper to bring down over himself as clothing. Cf. α 443.

300. ἴσαν: Ionic for ἦσαν (§ 34 f). — μετὰ χερσίν: lit. between their hands, poet. for ἐν χερσίν.

301. δέμνια στόρεσαν: spread the bedstead, combining and condensing 297–299. So στόρεσαν λέχος η 340. Cf. ψ 177 ff.

302–305. Cf. η 344–347, Ω 673–676.

302. ἐν προδόμῳ δόμου: for the redundancy, see on γ 422. The phrase is equiv. to ἐπ' αἰθούσῃ 297. Cf. ο 5, υ 1, 143.

304 f. Cf. γ 402 f., and notes.

305. τανύπεπλος: a fixed epith., here inappropriate. Cf. Γ 228, and see § 1 p.

Vs. 306–350. On the following morn-

ing Menelaus questions Telemachus, and offers to tell what he knows about the fate of Odysseus.

306–310. See on β 1–5.

311. παρίζεν: cf. γ 406. The formulae describing the rising of Telemachus, and his going forth, are here omitted, because they would be identical with those used for Menelaus. — ἔπος κτλ.: see on β 302.

312. τίπτε: i.e. τί ποτε, why pray, or in what pray, acc. of specification, as in 681, 707. See on α 225.

313. See on γ 326, 142.

314. δῆμιον ἦ ἴδιον: is it in public or private matter? For the form of question, see on 140. The adjs. are in the same const. as τίπτε 312. See on β 28 (App.). — ἐνίσπες: for the form and the phrase, see on γ 101.



ἦλυθον, εἴ τινά μοι κληηδόνα πατρός ἐνίσποις.  
 ἐσθίεται μοι οἶκος, ὄλωλε δὲ πίονα ἔργα·  
 δυσμενέων δ' ἀνδρῶν πλείους δόμος, οἳ τέ μοι αἰεὶ  
 320 μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἔλικας βοῦς,  
 μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες.  
 τούνεκα νῦν τὰ σὰ γούναθ' ἰκάνομαι, αἶ κ' ἐθέλῃσθα  
 κείνου λυγρὸν ὀλεθρον ἐνισπεῖν, εἴ που ὅπῃπας  
 ὀφθαλμοῖσι τεοῖσιν ἢ ἄλλου μῦθον ἄκουσας  
 325 πλαζόμενον· περὶ γάρ μιν διζυρὸν τέκε μήτηρ.  
 μηδὲ τί μ' αἰδόμενος μελίσσαιο μῆδ' ἐλεαίρων,  
 ἀλλ' εὖ μοι κατάλεξον, ὅπως ἦντησας ὀπωπῆς.  
 λίσσομαι, εἴ ποτέ τοί τι πατὴρ ἐμὸς ἐσθλὸς Ὀδυσσεὺς  
 ἢ ἔπος ἢέ τι ἔργον ὑποστὰς ἐξετέλεσσειν  
 330 δῆμῳ ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί,  
 τῶν νῦν μοι μῆσαι καὶ μοι νημερτὲς ἐνίσπες."  
 τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·  
 "ὦ πόποι, ἦ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνῇ  
 ἦθελον εὐνηθῆναι ἀνάλκιδες αὐτοὶ ἐόντες.  
 335 ὥς δ' ὅπῳτ' ἐν ξυλόχῳ ἔλαφος κρατεροῖο λέοντος  
 νεβροὺς κοιμήσασα νεηγενέας γαλαθνοὺς  
 κνημοὺς ἐξέρέησι καὶ ἄγkea ποιήεντα

317. εἰ: originally *with the wish* that, see on α 115. Here the wish becomes a condition, represented as an end aimed at, and so the clause a final one, *in order that*, etc. Cf. ἰκόμεθ', εἴ τι πόροις ξεινήιον ι 267, 349 f. H. 907; M. 293. — πατρός: obj. gen. Cf. τοῦ παιδὸς ἀγαθοῦ μῦθον λ 492.

318. οἶκος, πίονα ἔργα: the former of the stores in the palace, the latter of the fertile fields, whose crops and herds were nevertheless consumed. Cf. πεδία λωπεύοντα καὶ ἀνδρῶν πίονα ἔργα M 283.

319. δέ: where we expect a causal particle (§ 3 q).

320 = α 92.

321 = α 368. Here μνηστῆρες is in appos. with οἳ above. Cf. β 119.

322-331 = γ 92-101.

333-350 = ρ 124-141.

337 ff. ἐξέρεησι: with ὅποτε (335), the usual cond. rel. subjv. in similes, as after ὅτε. In the two following verses, however, containing the point of the comparison, we have independent gnomic aors. The simile in Α 113-115 seems to have suggested this.

βοσκομένη, ὃ δ' ἔπειτα ἔην εἰσήλυθεν εὐνήν,  
 ἀμφοτέροισι δὲ τοῖσιν ἀεικέα πότμον ἐφήκει,  
 340 ὥς Ὀδυσσεὺς κείνοισιν ἀεικέα πότμον ἐφήσει.  
 αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,  
 τοῖος ἔών, οἷός ποτ' ἐνκτιμένη ἐνὶ Λέσβῳ  
 ἐξ ἔριδος Φιλομηλεΐδῃ ἐπάλαισεν ἀναστάς,  
 καδ' δ' ἔβαλε κρατερῶς, κεχάροντο δὲ πάντες Ἀχαιοί,  
 345 τοῖος ἔων μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς·  
 πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.  
 ταῦτα δ', ἃ μ' εἰρωτᾷς καὶ λίσσσαι, οὐκ ἂν ἐγὼ γε  
 ἄλλα παρέξ εἵποιμι παρακλιδόν, οὐδ' ἀπατήσω,  
 ἄλλὰ τὰ μὲν μοι ἔειπε γέρων ἄλιος νημερτής,  
 350 τῶν οὐδέν τοι ἐγὼ κρύψω ἔπος οὐδ' ἐπικεύσω.  
 Αἰγύπτῳ μ' ἔτι δεῦρο θεοὶ μεμαῶτα νέεσθαι

339. ἀμφοτέροισι δὲ τοῖσιν: and on both those, i.e. the young, and the mother returned. This hemistich occurs also π 215, the second Δ 396.

340. The repetition of phrase emphasizes the aptness of the comparison. See on α 380.

341. The formula occurs besides four times in both *Il.* and *Od.* It is used in earnest wishes, whether capable of fulfilment or not. Five times it is followed by the opt. in the third pers., as here, once by the opt. in the first pers., H 133, once by the inf. with omitted subj. of the first pers., ω 380, and once by the inf. with omitted subj. of the second person, η 313.

343. ἐξ ἔριδος: in consequence of strife as to which was the better man, in combat. So H 111.—Φιλομηλεΐδῃ: a king of Lesbos, acc. to Eustathius, who challenged all visitors to a wrestling match. He is mentioned only in this and the duplicate passage. In Ω 544, Lesbos is Μάκρος ἔδος.

345 f. = α 265 f.

347. ταῦτα: in these matters, acc. of specification.

348. ἄλλα παρέξ: other things than the truth, away from the point, falsehoods. The phrase is still further explained by παρακλιδόν evasively. Cf. παρατροπέων 465, ἄλλως ξ 124.

349 f. τὰ μὲν, τῶν: strictly both are dem., though the first may be translated as rel., emphatically preceding its dem. clause. Cf. τὰ μὲν πολλῶν ἐξεπράθμεν, τὰ δέδασται A 125. In all other cases the articular forms in rel. use follow the word to which they refer. M. 262.—γέρων ἄλιος: Proteus, 385 ff. This hemistich occurs also 384, 401, 542, p 140.

Vs. 351-397. Menelaus begins the story of his adventure with the Egyptian Proteus, to whom he was directed by Eidothea, the sea-god's daughter.

351 f. Αἰγύπτῳ: here prob. of the country, as in 355, 483, ξ 246, 275, p 426, 448. With an appropriate



ἔσχον, ἐπεὶ οὐ σφιν ἔρεξα τελέεσσας ἐκατόμβας.  
οἱ δ' αἰεὶ βούλοντο θεοὶ μεμνήσθαι ἐφετμέων.  
νῆσος ἔπειτά τις ἔστι πολυκλύστῳ ἐνὶ πόντῳ  
355 Αἰγύπτου προπάροιθε, Φάρον δέ ἐκικλήσκουσιν,  
τόσσον ἄνευθ', ὅσσον τε πανημερίη γλαφυρὴ νηὺς  
ἦνυσεν, ἣ λιγὺς οὖρος ἐπιπνείησιν ὀπισθεν.  
ἐν δὲ λιμὴν ἐύορμος, ὅθεν τ' ἀπὸ νῆας εἴσας  
ἐς πόντον βάλλουσιν, ἀφυσσάμενοι μέλαν ὕδωρ.  
360 ἔνθα μ' ἐέικοσιν ἡματ' ἔχον θεοί, οὐδέ ποτ' οὖροι  
πνείοντες φαίνονθ' ἀλιαέες, οἳ ῥά τε νηῶν

epith. it refers to the river Aegyptus (i.e. the Nile) in 477, 581, § 257, 258 = ρ 427. Cf. 'from the river of Egypt, unto the great river, the river Euphrates' *Gen.* xv. 18. — ἔτι: const. with ἔσχον, "it was when I was still detained in Egypt." Cf. 736.

352. ἐπεὶ οὐ: with synzesis. — ἔρεξα: without doubling of ρ (§ 12 c), as in 242. — For the offence of Menelaus, see on 473. — τελέεσσας: efficacious. Cf. εἰ γὰρ ἐπ' ἀρῆσιν τέλος ἡμετέρῃσι γένοιτο ρ 496. The word occurs only in this phrase in Homer (582, ν 350, ρ 50 = 59, A 315, B 306), but cf. φωνῇ καὶ πτερίγεσσι τελεέντων (significant) οἰωνῶν *Hy.* iii. 544.

353. αἰεὶ: const. with μεμνήσθαι, with which sc. τινὰ one. — βούλοντο: the reason for the impf. is not clear. Perhaps it is due to metrical convenience. — θεοί: redundant after 351. — ἐφετμέων: refers to definitely expressed commands elsewhere in Homer, as in E 818, η 570.

354. νῆσος . . . ἔστι: epic introduction of local description, as in ι 116. See on γ 293. The ἔπειτα has some dem. force, with reference to 351 (see on α 106). Merry compares our 'now,' used at the beginning of

a story, or to mark the progress of the narrative to a new stage. — πολυκλύστῳ: only in this hemistich, which occurs also ζ 204, τ 277.

355. Φάρον: the historic island of this name, only one mile off Alexandria, was united by a causeway with the mainland.

356. πανημερίη: in a day, pred. adv. Cf. τῆς δὲ πανημερίης τέταθ' ἰστία ποντοπορούσης λ 11. The ancients thought the coast had advanced toward the island since Homer's time. But the whole passage is legendary and gossipy.

357. ἦνυσεν: accomplishes, gnomic aor.

358 f. ἀπό: adv. with βάλλουσιν, they (the crews) push off, sc. with the punting-pole, κοντός ι 487.

359. μέλαν: the same water may be spoken of as dark, or clear (λευκόν ε 70) without regard to particular circumstances. See § 1 p. The epith. here, however, is more applicable to deep water, especially when its surface is disturbed.

361. φαίνοντο κτλ.: showed themselves, came, to be closely joined with πνείοντες, which, in turn, is restricted by ἀλιαέες, blowing with sea-blasts.

- πομπῆς γίνονται ἐπ' εὐρέα νῶτα θαλάσσης.  
καὶ νῦ κεν ἦα πάντα κατέφθιτο καὶ μένέ' ἀνδρῶν,  
εἰ μή τίς με θεῶν ὀλοφύρατο καὶ με σάωσεν,  
365 Πρωτέος ἰφθίμου θυγάτηρ ἀλίοιο γέροντος,  
Εἰδοθέη· τῇ γάρ ῥα μάλιστά γε θυμὸν ὄρινα.  
ἦ μ' οἶψ' ἔρροντι συνήντετο νόσφιν ἑταίρων·  
αἰεὶ γὰρ περὶ νῆσον ἀλώμενοι ἰχθυάσκον  
γναμπτοῖς ἀγκίστροισιν, ἔτειρε δὲ γαστέρα λιμός.  
370 ἣ δέ μεν ἄγχι στᾶσα ἔπος φάτο φώνησέν τε·  
'νήπιός εἰς, ᾧ ξεῖνε, λίην τόσον ἥδ' ἑ χαλίφρων,  
ἦε ἐκὼν μεθείεις καὶ τέρπεται ἄλγεα πάσχων;  
ὥς δὴ δῆθ' ἐνὶ νήσῳ ἐρύκειαι, οὐδέ τι τέκμωρ  
εὐρέμεναι δύνασαι, μυνύθει δέ τοι ἦτορ ἑταίρων.'

362. πομπῆς: cf. ἐπεὶ οὐκέτι φαί-  
νετο πομπή κ 79, of rowing with no  
breeze.—For the second hemistich,  
see on γ 142.

365. Πρωτέος: in Homer, a pro-  
phetic sea-god, in Hdt. (ii. 112), a  
king in Memphis. Cf. Πρωτεύς δ' ὅτ'  
ἕξι τῆσδε γῆς τύραννος ἦν, | Φάρον μὲν  
οἰκῶν νῆσον, Αἰγύπτου δ' ἀναξ Eur. Hel.  
4 f.—The second hemistich occurs  
also A 538 = 556, Ω 562, of Thetis.

366. Εἰδοθέη: with this compas-  
sionate sea-goddess, cf. the rescuer of  
Odysseus, Leucothea, ε 333 ff. Eu-  
ripides (Hel. 11 ff.) calls her Εἰδῶ  
when a girl, Θεονόη when a maid.—  
θυμὸν ὄρινα: I moved her heart by my  
desolate condition.

367. μ' οἶψ': i.e. μοι οἶψ', a rare elis-  
ion (§ 10 a).—ἔρροντι: the word  
implies distress and misery. To see  
a god in bodily presence, was the  
privilege only of the solitary. Cf.  
κ 275 ff.

368. ἰχθυάσκον: fish, afterwards  
so prized by Athenian epicures, were

eaten by the Homeric men only to  
prevent starvation. Cf. μ 329 ff. The  
favorite meats were beef and pork.

369 = μ 332.

370. The first hemistich occurs  
also κ 400 = 455. The second is a  
variant on ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν,  
occurring only here.

371. The verse forms the first  
member of a double question. The  
first hemistich occurs also ι 273 =  
ν 237.—λίην τόσον: so very.—χαλί-  
φρων: light-witted, occurs also in ἔτι  
νήπιος ἥδ' ἑ χαλίφρων τ 530.

372. ἐκὼν μεθείεις: dost thou of thine  
own accord relax thine efforts? Hector  
charges Paris with this in Z 523,  
where μάχης is easily supplied from  
the context. Cf. ὅστις ἐκὼν μεθῆσι  
μάχεσθαι N 234.

373. Cf. 466.—ὥς: strictly an excl.  
(how!), amounting to a reason (since)  
for asking the preceding question,  
equiv. therefore to ὅτι οὕτως. See on  
109.

374. Cf. 467.



- 375 ὧς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 'ἐκ μὲν τοι ἐρέω, ἣ τις σύ πέρ ἐσσι θεάων,  
 ὡς ἐγὼ οὐ τι ἐκὼν κατερύκομαι, ἀλλὰ νυ μέλλω  
 ἀθανάτους ἀλιτέσθαι, οἳ οὐρανὸν εὐρὺν ἔχουσιν.  
 ἀλλὰ σύ πέρ μοι εἰπέ, θεοὶ δέ τε πάντα ἴσασι,  
 380 ὃς τίς μ' ἀθανάτων πεδάα καὶ ἔδησε κελεύθου,  
 νόστον θ', ὡς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα.'  
 ὧς ἐφάμην, ἣ δ' αὐτίκ' ἀμείβετο δῖα θεάων·  
 'τοιγὰρ ἐγὼ τοι, ξείνε, μάλ' ἀτρεκέως ἀγορεύσω.  
 πωλεῖται τις δεῦρο γέρων ἄλιος νημερτῆς  
 385 ἀθάνατος Πρωτεύς Αἰγύπτιος, ὃς τε θαλάσσης  
 πάσης βένθεα οἶδε, Ποσειδάωνος ὑποδμῶς·  
 τὸν δέ τ' ἐμόν φασιν πατέρ' ἔμμεναι ἠδὲ τεκέσθαι.  
 τὸν γ' εἴ πως σὺ δύναιο λοχησάμενος λελαβέσθαι,  
 ὃς κέν τοι εἴησιν ὁδὸν καὶ μέτρα κελεύθου,

375. This formula occurs fifteen times, only in the *Od.*

377 f. μέλλω ἀλιτέσθαι: see on 181.

378. The second hemistich, a mere verse-filling formula, occurs also π 200, τ 40, χ 39. For the form with τοί, see on α 67.

379-381 = 468-470.

379. δέ: parataxis, with the force of a causal particle. — πάντα ἴσασι: an ideal of pious trust, like πάντα δύνανται. The Homeric gods are really much restricted in attributes.

380. ἔδησε κελεύθου: gen. of separation, as in α 195. Cf. πεδάσκειν ἐμῆς ἀπὸ πατρίδος αἰῆς ψ 353. We say 'weather-bound.'

381. Cf. 390 = 424 = κ 540. — νόστον: obj. of εἰπέ (about my return), and explained by ὡς . . . ἰχθυόεντα. Cf. α 87. — ἐλεύσομαι: see on ἐρχομένοιο β 30.

382 = 398, κ 487, 503, μ 115. Cf.

ι 272, 287, 368, 506, λ 59, 180 = 215, 563, and see on 471.

383 = 399. See on α 179.

384. πωλεῖται: comes often, serves as frequentative of πέλομαι.

385 f. ὃς τε κτλ.: see on α 52 f. In 460 Proteus is ὁλοφῶα εἰδῶς.

386. ὑποδμῶς: for the descriptive force of the prep., cf. ὀφηνόλοχος, ὑποδρηστήρ, ἐπιμάρτυροι α 273.

387. τεκέσθαι: sc. ἐμέ as obj., implied in ἐμόν.

389 = κ 539. — ὃς κεν: dem., introducing the apod., which is expressed by a potential subjv. (§ 3 b 2) instead of an opt. So ρ 539 f., Λ 386 f. — ὁδόν, κελεύθου: so far as any distinction is made, the first, like via, has a local, the second, like iter, a verbal force. Cf. ἄλλην ὁδὸν ἄλλα κέλευθα | ἤλθομεν ι 261 f. — μέτρα: the pl. with reference to the different days of the journey.

- 390 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα.  
καὶ δέ κέ τοι εἴπησι, διοτρεφές, αἶ κ' ἐθέλησθα,  
ὅττι τοι ἐν μεγάροισι κακόν τ' ἀγαθόν τε τέτυκται  
οἰχομένοιο σέθεν δολιχὴν ὁδὸν ἀργαλέην τε.  
ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
395 'αὐτὴ νῦν φράζευ σὺ λόχον θείιοιο γέροντος,  
μή πῶς με προῖδων ἢ ἐπροδαεὶς ἀλέηται.  
ἀργαλέος γάρ τ' ἐστὶ θεὸς βροτῶ ἀνδρὶ δαμῆναι.  
ὥς ἐφάμην, ἢ δ' αὐτίκ' ἀμείβετο δῖα θεάων·  
'τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.  
400 ἦμος δ' ἠέλιος μέσον οὐρανὸν ἀμφιβεβήκη,  
τῆμος ἄρ' ἐξ ἀλὸς εἴσι γέρων ἄλιος νημερτὴς  
πνοιῇ ὑπο Ζεφύροιο μελαίνῃ φρικὴ καλυφθεὶς,  
ἐκ δ' ἔλθων κοιμᾶται ὑπὸ σπέσσι γλαφυροῖσιν·  
ἀμφὶ δέ μιν φῶκαι νέποδες καλῆς ἄλοσύδνης

393. σέθεν: i.e. σεῦ (§ 15 e). It is gen. abs. with οἰχομένοιο, in spite of the τοί preceding. — The second hemistich occurs also 483.

395. φράζου: devise. — γέροντος: obj. gen. with λόχον. Cf. τὸν λοχησάμενος 388.

397. ἀργαλέος: pers. const. for neut. impers. "it is hard," etc.

Vs. 398-463. Menelaus tells further of the capture of Proteus, his mutations and final submission.

400 = θ 68 (-βήκει) = Π 777 (ὑφρα μὲν). — ἦμος: followed here by the subjv. (see on β 1), because the main verb expresses customary action. — δέ: perhaps to be taken here for δή. — ἀμφιβεβήκη: attains, occupies, without the idea of protecting seen in A 37.

401. εἴσι: always has present meaning in Homeric comparisons and general descriptions. Cf. ζ 102, θ 163,

and see § 30 h fin. For an instance of future meaning, cf. 411.

402. πνοιῇ ὑπο: strictly a local relation, under the blast, passing, as in the English, into one of cause and effect. See on 294 f. — φρικί: here not the ruffling or ripple, as in H 63 f., but the sea itself ruffled by the breath of Zephyrus. — καλυφθεὶς: i.e. "from his concealment."

404. νέποδες: offspring, Lat. nepotes. The connection with πόδες (νέω-πόδες, swim-footed) was a folk-etymology. Theocritus uses the word (xvii. 25) in the sense of ἀπόγονοι. — ἄλοσύδνης: sea-daughter, in T 207 of Thetis, here of Amphitrite, who κῆτεα πολλὰ τρέφει ε 422. See on γ 91. All characteristics of this Homeric Mediterranean seal must be deduced from this passage and καὶ τὴν μὲν φώκησι καὶ ἰχθύσι κύρμα γενέσθαι | ἔκβαλον ο 480 f., where they are made to be man-eat-



- 405 ἀθρόαι εὐδουσιν, πολιῆς ἀλὸς ἔξαναδῦσαι,  
 πικρὸν ἀποπνεῖουσai ἀλὸς πολυβενθέος ὀδμήν.  
 ἔνθα σ' ἐγὼν ἀγαγοῦσα ἄμ' ἡοὶ φαυομένηφω  
 εὐνάσω ἐξείης· σὺ δ' εὐ κρίνασθαι ἐταίρους  
 τρεῖς, οἳ τοι παρὰ νηυσὶν ἐυσσίλμοισιν ἄριστοι.  
 410 πάντα δέ τοι ἐρέω ὀλοφώια τοῖο γέροντος.  
 φώκας μὲν τοι πρῶτον ἀριθμήσει καὶ ἔπεισιν·  
 αὐτὰρ ἐπὴν πάσας πεμπάσσεται ἡδὲ ἰδηται,  
 λέξεται ἐν μέσσησι νομεὺς ὥς πῶεσι μῆλων.  
 τὸν μὲν ἐπὴν δὴ πρῶτα κατευνηθέντα ἰδησθε,  
 415 καὶ τότε ἔπειθ' ὑμῖν μελέτω κάρτος τε βίη τε,  
 αὖθι δ' ἔχειν μεμαῶτα, καὶ ἐσσύμενόν περ ἀλύξαι.  
 πάντα δὲ γιγνόμενος πειρήσεται, ὅσσ' ἐπὶ γαῖαν

ing. Buchholz, *Hom. Real.* i.<sup>2</sup> p. 146, cites Erhard's *Fauna der Cycladen* as authority for the existence of a seal in the Mediterranean, the *Phoca Monachus*, whose lairs are even now called *φωκότρυπαι*.

406. *πικρὸν ὀδμήν*: cf. *ὀλοώτατος ὀδμή* 442. In the first case only would the fem. form of the adj. present metrical difficulty. Cf. *ἄλμην* | *πικρὴν* ε 322 f., and see § 20 a.

408. *εὐνάσω ἐξείης*: *I will make thee lie down in due order, of a number of objects.* The goddess includes the comrades whom he was to take with him (440, 449).

410. Cf. κ 289 (*δῆνεα Κίρκης*). Here *ὀλοφώια* is used as a subst. — *τοῖο γέροντος*: cf. *τοῖο ἀνακτος* γ 388. The dipody closes the verse also ω 387, and four times in the *Il.*

411 f. *ἀριθμήσει καὶ ἔπεισιν*: *will count and go over, a hysteron proteron* (2 n), as in the corresponding verbs of the next verse.

412. *πεμπάσσεται*: the verb indi-

cates the most primitive numerical grouping, by fives, from the five fingers. A larger grouping by tens is found π 245, B 126. *πέμπε* is Aeolic for *πέντε*.

413. *μέσσησι*: sc. *φώκησι*. — *πῶεσι*: simple local dat. Possibly the force of *ἐν* was still felt.

415. *καὶ τότε ἔπειτα*: and at that time then, introduces the apod. in parataxis. Cf. 422, and see § 3 o. — *ὑμῖν μελέτω* κτλ.: *look ye to your mighty strength, i.e. put it forth.*

416. *ἔχαν*: inf. as imv., like *κρίνασθαι* 408. — *μεμαῶτα*: in spite of his fury, enlarged upon by the next clause.

417 f. *πάντα γιγνόμενος*: lit. *by becoming everything, i.e. by assuming all imaginable shapes.* Cf. 456 ff. The power to do this is a feature in the tales of many peoples, and is very appropriate in a god of the restless sea. Thetis, seized by Peleus, took 'Protean' shapes (cf. Pind. *Nem.* iii. 35 f.). — *πειρήσεται*: sc. *ἀλύξαι*, or, per-

- έρπετὰ γίγνονται, καὶ ὕδωρ καὶ θεσπιδαῖς πῦρ·  
 ὑμεῖς δ' ἀστεμφέως ἐχέμεν μᾶλλον τε πιέζειν.  
 420 ἀλλ' ὅτε κεν δῆ σ' αὐτὸς ἀνείρηται ἐπέεσσιν,  
 τοῖος ἑὼν, οἷόν κε κατευνηθέντα ἴδωσθε,  
 καὶ τότε δῆ σχέσθαι τε βίης λῦσαι τε γέροντα,  
 ἥρως, εἴρεσθαι δέ, θεῶν ὅς τις σε χαλέπτει,  
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσεται ἰχθυόεντα.'  
 425 ὥς εἰποῦς' ὑπὸ πόντον ἐδύσετο κυμαίνοντα.  
 αὐτὰρ ἐγὼν ἐπὶ νῆας, ὅθ' ἕστασαν ἐν ψαμάθοισιν,  
 ἦια, πολλὰ δέ μοι κραδίη πόρφυρε κίοντι.  
 αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,  
 δόρπον θ' ὀπλισάμεσθ', ἐπὶ τ' ἤλυθεν ἀμβροσὴ νύξ·  
 430 δῆ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.  
 ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,

haps, ὕμῶν.—*ἔσσα . . . γίγνονται*: cf. ἔσσα τε γαῖαν ἐπὶ πνέει τε καὶ ἔρπει σ 131 = P 447, with sing. verb (§ 3 j). Here *έρπετὰ γίγνονται* is hardly more in meaning than *έρπει*, and the whole rel. clause is thus equiv. to a subst. parallel to *ὕδωρ* and *πῦρ* in the expansion of *πάντα*.—The last dipody closes the verse seven times in the *Il*.

420. *αὐτός*: *he himself*, in propria persona, explained by the following verse.

421. Cf. 414.

422. *σχέσθαι*: equiv. to *μεβλετε remitt*, with gen. of separation.

423. *θεῶν* κτλ.: cf. 380.

424 = 390 (381).

425 = 570 (*εἰπών*), λ 253. Cf. ε 352 (*αὐτῇ δ' ἂψ ἐς*), Ξ 229.—*κυμαίνοντα*: found only thus at the close of the verse, in formulaic usage. It is not necessary to consider it proleptic (*ᾧστε κυμαίνειν*). Cf. Vergil's *haec Proteus, et se iactu dedit aequor in altum* *Georg.* iv. 528.

426. *ἐν ψαμάθοισι*: sc. ἀλίσσι (438, γ 38), i.e. drawn up on shore for a long stay. Cf. *ἐκέλευσεν ἐν ψαμάθοισι* ε 546, A 485 f.

427 = 572, κ 309. Cf. φ 551 (*ἔστη* κτλ.).—*ἦια*: Attic ἦα, ἦειν (§ 34 f). So in 433. It is often confounded with the same form in 363.—*πόρφυρε*: impf. ind. The verb denotes agitated motion (see on β 428), and is here metaphorically used of the heart eagerly revolving plans. Cf. ὥς δ' ὅτε πορφύρῃ πέλαγος μέγα Ξ 16, also Vergil's *multa movens animo, talia volutans*.

428. See on β 407.

429 = 574.—*ἀμβροσὴ νύξ*: the same verse-close occurs also η 283. The epith. is constant of night and sleep, as gifts from heaven for the refreshment of the world.

430 = 575, ι 169, 559, κ 186.—*ἐπὶ ῥηγμῖνι*: at the breakers, for *ῥηγμῖς* is κύμα χέρσφ ῥηγνύμενον Δ 422 ff. Cf. ἄκρον ἐπὶ ῥηγμῖνα ἁλός τ 228 f.



καὶ τότε δὴ παρὰ θῖνα θαλάσσης εὐρυπόροιο  
 ἦια πολλὰ θεοὺς γοννούμενος· αὐτὰρ ἐταίρους  
 τρεῖς ἄγον, οἷσι μάλιστα πεποίθεα πᾶσαν ἐπ' ἰθύν.  
 435 τόφρα δ' ἄρ' ἡ γ' ὑποδῦσα θαλάσσης εὐρέα κόλπον  
 τέσσαρα φωκάων ἐκ πόντου δέρματ' ἔνεικεν·  
 πάντα δ' ἔσαν νεόδαρτα· δόλον δ' ἐπεμήδετο πατρί.  
 εὐνὰς δ' ἐν ψαμάθοισι διαγλάφιασ' ἀλίγησιν  
 ἦστο μένουσ'· ἡμεῖς δὲ μάλα σχεδὸν ἤλθομεν αὐτῆς·  
 440 ἐξείης δ' εὐνησε, βάλεν δ' ἐπὶ δέρμα ἐκάστω.  
 ἔνθα κεν αἰνότατος λόχος ἔπλετο· τεῖρε γὰρ αἰνῶς  
 φωκάων ἀλιοτρεφέων ὀλοώτατος ὀδμή·  
 τίς γάρ κ' εἰναλίῳ παρὰ κήτεϊ κοιμηθεῖη;  
 ἀλλ' αὐτὴ ἐσάωσε καὶ ἐφράσατο μέγ' ὄνειαρ·  
 445 ἀμβροσίην ὑπὸ ῥῖνα ἐκάστω θῆκε φέρουσα  
 ἥδ' ὑ μάλα πνείουσιν, ὅλεσσε δὲ κήτεος ὀδμήν.  
 πᾶσαν δ' ἡοῖν μένομεν τετληότι θυμῷ·

432. εὐρυπόροιο: cf. πόρους ἀλός  
*paths of the sea* μ 259. The corre-  
 sponding epith. of the earth is εὐρυ-  
 οδείης κ 149. The formula γ 497 is  
 used of sunset on land or sea.

433. πολλά: earnestly, cognate acc.  
 adv. with γοννούμενος.

434. πεποίθεα: with old ending  
 (§ 26 e). — πᾶσαν ἐπ' ἰθύν: for every  
 enterprise, occurs also in ἄριστοι | πᾶ-  
 σαν ἐπ' ἰθύν ἔστε Z 78 f., addressed to  
 Hector and Aeneas.

435. ὑποδῦσα: resumes 425. The  
 action is brought up again to that of  
 ἄγον, in ἦστο μένουσα 439. — The sec-  
 ond hemistich occurs also § 140.

438. εὐνὰς: beds in the sand for  
 Menelaus and his companions, cf. 440.

440. Cf. 408.

441. κεν ἔπλετο: would have be-  
 come, anticipating ἀλλά (= εἰ μή) 444.  
 — αἰνότατος: pred.

443. παρὰ κήτεϊ: not an exact de-  
 scription of their position inside the  
 seals' skins. It seems to anticipate  
 448 f.

444. ἐσάωσε καὶ ἐφράσατο: see on  
 411.

445. ἀμβροσίην: usually the food  
 of the gods (*immortality*), as nectar  
 was their drink. Here it is a per-  
 fume. For similar uses, cf. Ξ 170 f.,  
 π 670, τ 38. — φέρουσα: see on  
 α 127.

446. ὅλεσσε: the subj. is a pron.  
 referring to ἀμβροσίην (§ 1 b).

447. ἡοῖν: really an adj. (sc. ἡμέ-  
 ραν) used as subst. Like ἡώς, it de-  
 notes the forenoon until μέσον ἡμαρ.  
 Cf. ὄφρα μὲν ἡώς ἦν καὶ ἀέξετο ἱερὸν  
 ἡμαρ κτλ. i 56 ff. — τετληότι θυμῷ:  
 steadfastly, a formula characteristic  
 of the *Od.*, closing the verse nine  
 times.

- φῶκαι δ' ἐξ ἁλὸς ἦλθον ἀολλέες. αἱ μὲν ἔπειτα  
 ἐξῆς εὐνάζοντο παρὰ ῥηγμῖνι θαλάσσης.  
 450 ἔνδιος δ' ὁ γέρων ἦλθ' ἐξ ἁλός, εὔρε δὲ φώκας  
 ζατρεφέας, πάσας δ' ἄρ' ἐπώχετο, λέκτο δ' ἀριθμόν.  
 ἐν δ' ἡμέας πρῶτους λέγε κήτεσιν, οὐδέ τι θυμῷ  
 ὠίσθη δόλον εἶναι. ἔπειτα δὲ λέκτο καὶ αὐτός.  
 ἡμεῖς δὲ ἰάχοντες ἐπεσσύμεθ', ἀμφὶ δὲ χεῖρας  
 455 βάλλομεν. οὐδ' ὁ γέρων δολίης ἐπελήθετο τέχνης,  
 ἀλλ' ἢ τοι πρῶτιστα λέων γένετ' ἠνυγένειος,  
 αὐτὰρ ἔπειτα δράκων καὶ πάρδαλις ἥδὲ μέγας σὺς.  
 γίνετο δ' ὕγρον ὕδωρ καὶ δένδρεον ὑψηπέτηλον.  
 ἡμεῖς δ' ἀστεμφέως ἔχομεν τετληότι θυμῷ.  
 460 ἀλλ' ὅτε δὴ ῥ' ἀνιάζ' ὁ γέρων ὀλοφώια εἰδώς,  
 καὶ τότε δὴ μ' ἐπέεσσιν ἀνειρόμενος προσέειπεν.  
 'τίς νύ τοι, Ἀτρέος νιέ, θεῶν συμφράσσατο βουλάς,

448. ἀολλέες: equiv. to ἀθροῖαι 405. Seals come out on the shore in schools, at certain times in the day, to bask in the sun and sleep.

449. Cf. 430. The second hemistich occurs also B 773.

450. ἔνδιος: at midday, pred. adj. for adv.

451. ἐπώχετο: answers for a pret-erite tense of ἐπεισιν 411.—λέκτο: counted, told off, 2 aor. mid. from stem λεγ-, cf. λέγε 452. But λέκτο 453 laid himself, is from stem λεχ-, as λέξεται 413.

452. ἐν: there among, adv., afterwards explained by the local dat. κήτεσιν.

453. ὠίσθη: for the force of the aor., see on α 323.—δόλον εἶναι: that guile was on foot, as in κ 232.

454. δὲ ἰάχοντες: the F had the effect of a single liquid in making position (§ 41 j).

456. ἠνυγένειος: well-bearded, only here separated from its subst. Elsewhere it forms with λῆς the verse-close (O 275, P 109, Σ 318). Some regard it as a protraction of εὐγενής, as κυανοπώρειος of κυανόπρωρος (γ 299).

458. γίνετο: the change to impf. is due to metrical convenience.

459. Cf. 419, i 435.

460. ἀνιάζε: was tired of taking new shapes, and therefore resumed his first. Cf. 420 f. The verb is trans. and has ἰ in Ψ 721, trans. also in τ 323, but has ἱ, as in all other cases. Cf. 598, and see § 41 f γ.—ὀλοφώια εἰδώς: see on 410, 385, β 16.

461. The first hemistich occurs also λ 99, μ 36, ρ 123. The second is a variant on that of 234.

462. Cf. A 540, where the formula is more appropriate. A mortal would not share the counsels of the gods.—θεῶν: const. with τίς.



ὄφρα μ' ἔλοις ἀέκοντα λοχισάμενος; τέο σε χρή;  
 ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 465 'οἶσθα, γέρον· τί με ταῦτα παρατροπέων ἐρεεῖνεις;  
 ὡς δὴ δῆθ' ἐνὶ νήσῳ ἐρύκομαι, οὐδέ τι τέκμωρ  
 εὔρέμεναι δύναμαι, μινύθει δέ μοι ἔνδοθεν ἦτορ.  
 ἀλλὰ σύ πέρ μοι εἰπέ, θεοὶ δέ τε πάντα ἴσασιν,  
 ὅς τίς μ' ἀθανάτων πεδάα καὶ ἔδησε κελεύθου,  
 470 νόστον θ', ὡς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα.  
 ὡς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·  
 'ἀλλὰ μάλ' ὤφελles Δύϊ τ' ἄλλοισιν τε θεοῖσιν  
 ῥέξας ἱερὰ κάλ' ἀναβαινέμεν, ὄφρα τάχιστα  
 σὴν ἐς πατρίδ' ἴκοιο πλέων ἐπὶ οἶνοπα πόντον.  
 475 οὐ γάρ τοι πρὶν μοῖρα φίλους τ' ἰδέειν καὶ ἰκέσθαι  
 οἶκον ἐνκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν,  
 πρίν γ' ὅτ' ἂν Αἰγύπτιο διυπετέος ποταμοῖο

463. τέο (τοῦ, τίνος) σε χρή: see on α 124.

Vs. 464-490. Menelaus tells further of his conversation with Proteus.

464. See on 375.

465. οἶσθα κτλ.: thou knowest, etc. Cf. οἶσθα· τί ἢ τοι ταῦτα ἰδυῖν πάντ' ἀγορεύω A 365, and Vergil's scis, Proteu, scis ipse Georg. iv. 447. — παρατροπέων: the partic. is best taken as intrans., turning thyself away, evasively. με ταῦτα form then a double acc. after ἐρεεῖνεις.

466 f. Cf. 373 f. Here the ὡς may be regarded as dependent on οἶσθα.

468-470 = 379-381.

471 = 491, 554, λ 145, 404, 440, 487. See on 382.

472. ἀλλὰ μάλ': but by all means. So ε 342, 360, ζ 258, μ 108; with neg. but by no means, ε 358, B 241. — ὤφελ-les: thou oughtest.

473. The first hemistich occurs also λ 130. — ῥέξας ἀναβαινέμεν: the partic.

holds for us the chief idea, to have sacrificed before embarking. Cf. γ 141 ff., where Menelaus and his party leave Troy without the sacrifices which Agamemnon thought proper. Here, however, some subsequent neglect on the part of Menelaus seems referred to. Cf. 477 f.

474. σὴν ἐς πατρίδα: elsewhere preserves its archaic subst. γαῖαν, both at the close of the verse, as in 476, and once at the beginning of the verse, η 557. — For the second hemistich, see on α 183.

475 = ε 41 (ὧς γάρ), 114 (ἀλλ' ἔτι οἱ), ι 532 (ἀλλ' εἴ οἱ). Cf. ζ 314 = η 76.

476 = ζ 315, ι 533, κ 474, ο 129, ψ 259. Cf. ε 42 = 115 = η 77 (ὠφείλοπον). — οἶκον, γαῖαν: hysteron proteron, see on γ 392. For the poet. terminal acc., see on α 21.

477. πρίν γ' ὅτ' ἂν: see on β 374. — Αἰγύπτιο: see on 351. The name Νεῖλος occurs first in Hes. Theog. 338.

- αὐτὶς ὕδωρ ἔλθῃς ῥέξῃς θ' ἱερὰς ἐκατόμβας  
 ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν·  
 480 καὶ τότε τοι δώσουσιν ὁδὸν θεοί, ἣν σὺ μενοινᾷς.  
 ὧς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,  
 οὐνεκά μ' αὐτὶς ἄνωγεν ἐπ' ἡροειδέα πόντον  
 Αἰγυπτόνδ' ἰέναι δολιχὴν ὁδὸν ἀργαλήν τε.  
 ἀλλὰ καὶ ὧς μύθοισιν ἀμειβόμενος προσέειπον·  
 485 'ταῦτα μὲν οὕτω δὴ τελίω, γέρον, ὥς σὺ κελεύεις·  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,  
 ἣ πάντες σὺν νηυσὶν ἀπήμονες ἦλθον Ἀχαιοί,  
 οὓς Νέστωρ καὶ ἐγὼ λίπομεν Τροίηθεν ἴοντες,  
 ἦέ τις ὦλετ' ὀλέθρῳ ἀδευκέϊ ἥς ἐπὶ νηὸς  
 490 ἦέ φίλων ἐν χερσίν, ἐπεὶ πόλεμον πολύπλευσεν.  
 ὧς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·  
 'Ἀτρεΐδῃ, τί με ταῦτα διείρεαι; οὐδέ τί σε χρὴ  
 ἰδμεναι, οὐδέ δαῆναι ἐμὸν νόον· οὐδέ σέ φημι  
 δὴν ἄκλαυτον ἔσεσθαι, ἐπὶν εὖ πάντα πύθῃαι.  
 495 πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο·

478. ὕδωρ: the terminus ad quem is usually a word signifying house, home, or land. M. 140, 4. — For the second hemistich, cf. γ 144.

479 = λ 133, ψ 280. The first hemistich is a frequent formula; for the second, see on α 67.

480. καὶ τότε: takes up the ὅτε of 477, as in an apod. after a temporal prot. without πρὶν. See on 415.

481 = 538, κ 496, cf. ι 256 (ἡμῖν δ' αὐτῇ), κ 198 = 506 = μ 277 (ἐφάμην, τοῖσιν δέ).

482. ἡροειδέα: see on β 263.

483. The first four feet occur also ρ 426, the second hemistich 393. The use of the formula begets an inconsistency with 355 f. For a more natural use of δολιχός, cf. γ 169.

484. See on 234.

486. See on α 169.

488. For the details, cf. γ 153 ff.

489. ἦε: answers to ἥ 487; see on α 175. The ἦε of 490 is disjunctive.

490 = α 238, ξ 368.

Vs. 491-537. Menelaus relates further how Proteus told him of the deaths of Locrian Aias and Agamemnon.

492 = λ 463 (οἶδα last foot). — οὐδέ τί σε χρὴ: see on α 296.

493. δαῆναι: learn (teach thyself), aor. pass. of διδάσκω. — ἐμὸν νόον: "what I know."

494. ἄκλαυτον: active only here, passive in λ 54, 72, x 386, in the formula ἄκλαυτος ἔθαπτος.

495. Cf. M 14. — τῶν γε: emphatic reference to 487 f. — δάμεν: i.e. ἐδάμυσαν (§ 26 v).



ἀρχοὶ δ' αὖ δύο μῦνοι Ἀχαιῶν χαλκοχιτώνων  
 ἐν νόστῳ ἀπόλοντο· μάχῃ δέ τε καὶ σὺ παρῆσθα.  
 εἷς δ' ἔτι που ζῶς καταρύκεται εὐρεί πόντῳ.  
 Αἴας μὲν μετὰ νηυσὶ δάμῃ δολιχρῆτμοισιν.

- 500 Γυρῆσι μὲν πρώτα Ποσειδάων ἐπίλασσε  
 πέτρῃσιν μεγάλῃσι καὶ ἐξεσάωσε θαλάσσης·  
 καὶ νῦ κεν ἔκφυγε κῆρα καὶ ἐχθόμενός περ Ἀθήνη,  
 εἰ μὴ ὑπερφίαλον ἔπος ἔκβαλε καὶ μέγ' ἀάσθη·  
 φῆ ῥ' ἀέκητι θεῶν φυγέειν μέγα λαῖτμα θαλάσσης.  
 505 τοῦ δὲ Ποσειδάων μεγάλ' ἔκλυεν αὐδῆσαντος·  
 αὐτίκ' ἔπειτα τρίαينαν ἑλὼν χερσὶ στιβαρῆσιν  
 ἦλασε Γυραίην πέτρην, ἀπὸ δ' ἔσχισεν αὐτήν·  
 καὶ τὸ μὲν αὐτόθι μῦνε, τὸ δὲ τρύφος ἔμπεσε πόντῳ,

496. ἀρχοὶ δύο: i.e. the Locrian Aias 499 ff., Agamemnon 512 ff.

497. μάχῃ: contrasting with ἐν νόστῳ, this includes the whole struggle before Ilios. Of those who perished there, Proteus does not need to tell Menelaus. The dat. μάχῃ occurs without ἐν eight times in the *Il.*, but not elsewhere in the *Od.*, and always at this point in the verse (except *Δ* 736).

498 = α 197 (ἀλλ' ἔτι), δ 552 (ὅς τις ἔτι). — εἷς: i.e. Odysseus.

499. μετὰ νηυσί: among his ships, which were also destroyed. Cf. ἦς ἐκὶ νηός 489, and see § 3 h a.

500 f. Γυρῆσι πέτρῃσιν: the Gyraean cliffs, located by Quintus Smyrnaeus off the southeast coast of Euboea; by the Schol., near Myconos and Naxos of the Cyclades. — ἐξεσάωσε: in Vergil, Aias is killed by thus being dashed ashore, after being smitten by lightning. Cf. illum exspirantem transfixo pectore flammās | turbine corripuit scopuloque infixit acuto *Aen.* i. 44 f.

502. ἐχθόμενος Ἀθήνη: see on γ 135.

503. μέγ' ἀάσθη: became greatly infuriated, so that he scorned the power of the gods. In π 685 the phrase is used of Patroclus ignoring the injunctions of Achilles. Its following ἔπος ἔκβαλε is another instance of hysteron proteron.

504. φῆ ῥα: he said, namely, explanatory of ἔπος. — ἀέκητι θεῶν: in spite of the gods, i.e. by his own efforts, and not by the grace of Poseidon (501). See on γ 28.

505. μεγάλ' αὐδῆσαντος: this pl. adv. is used only with verbs denoting some sound or cry. Here, and in N 282, it is separated from its verb, but in the remaining twenty-four places of its occurrence it immediately precedes. The exception in ι 330, κατὰ σπείους κέχυντο μεγάλ' ἦλιθα πολλή is thought to be a false reading for μεγάλου κέχυντ'. For the gen., see on α 289.

506. The second hemistich occurs also θ 84, M 397.

508. The first hemistich occurs also N 564. — τὸ μὲν: the one part. — τρύ-

τῷ ῥ' Αἴας τὸ πρῶτον ἐφεζόμενος μέγ' ἀάσθη·  
 510 τὸν δ' ἐφόρει κατὰ πόντον ἀπείρονα κυμαίνοντα.  
 ὥς ὁ μὲν ἔνθ' ἀπόλωλεν, ἐπεὶ πῖεν ἀλμυρὸν ὕδωρ.  
 σὸς δέ που ἔκφυγε κῆρας ἀδελφεὸς ἡδ' ὑπάλυξεν  
 ἐν νηυσὶ γλαφυρῇσι· σάωσε δὲ πότνια Ἥρη.  
 ἀλλ' ὅτε δὴ τάχ' ἔμελλε Μαλειάων ὄρος αἰπὺν  
 515 ἵζεσθαι, τότε δὴ μιν ἀναρπάξασα θύελλα  
 πόντον ἐπ' ἰχθυόεντα φέρειν βαρέα στενάχοντα,  
 ἀγροῦ ἐπ' ἐσχατιήν, ὅθι δώματα ναῖε Θυέστης  
 τὸ πρῖν, ἀτὰρ τότε ἔναιε Θυεστιάδης Αἴγισθος.  
 ἀλλ' ὅτε δὴ καὶ κεῖθ' ἐφαίνετο νόστος ἀπῆμων,

φος: in appos. with τὸ δέ. So ἡμῖσι in τὸ δ' ἡμῖσι N 565.

509. The verse resumes and sums up 500-503. — τῷ: const. with ἐφεζόμενος. — τὸ πρῶτον: at first, lit. that first time, resuming the πρῶτα of 500.

510. ἐφόρει: sc. τρύφος. — κατὰ: down into, to the depths of.

511. The first hemistich occurs also ξ 137, the second seems like a parody on ἐπεὶ πῖεν αἶμα κελαϊνόν λ 98, 390. The last dipody closes the verse seven times besides in the *Od.* The verse is bracketed by most editors.

512 f. δέ: corresponds to μέν 499. — πού: to be sure, anticipating the contrast of 514 ff., and the limitation in the escape of Agamemnon to ἐν νηυσί. The ships of Aias, on the contrary, were destroyed by the same storm (499).

513. Cf. οὐτ' ἐμέ γ' ἐν νηεσσι Ποσειδάων ἐδάμασσαν λ 406. — σάωσε: from shipwreck. Contrast 501. — The first hemistich, with the second of 514, make up γ 287.

514. The first hemistich occurs also κ 365, λ 181, ψ 773 (-λον). — Μαλει-

ών ὄρος: this, with the island Cythera, formed a natural landmark for all who crossed the sea from Asia by the southern (Phoenician) route through the Cyclades. Agamemnon's course from this point lay northward to the Argolic gulf.

515. The first hemistich occurs also λ 182, the second ε 419, υ 63, ψ 316, and θ 409 (pl.).

516 = ε 420 (φέρη), ψ 317, the first hemistich occurring also ι 83, τ 378.

517 = ω 150 (συβώτης). The first hemistich occurs also ε 489 (ἐσχατιῆς), σ 358. It is intended here to mean to the confines of the land where the ancestral home of Aegisthus was. Just where this was, is left very vague. It must have been somewhere near Mycenae. — δώματα ναῖε: of the usual residence, where one is 'at home.' Cf. 555.

519. κείθεν: i.e. from the sea off this ancestral home of Aegisthus. — νόστος: need not necessarily imply retracing their course. It may mean voyage, passage in general, as in ε 344, ι 37. See on 619.



- 520 ἄψ δὲ θεοὶ οὔρον στρέψαν, καὶ οὔκαδ' ἴκοντο,  
 ἧ τοι ὁ μὲν χαίρων ἐπεβήσετο πατρίδος αἴης  
 καὶ κύνει ἀπτόμενος ἦν πατρίδα· πολλὰ δ' ἀπ' αὐτοῦ  
 δάκρυα θερμὰ χέοντ', ἐπεὶ ἀσπασίως ἶδε γαῖαν.  
 τὸν δ' ἄρ' ἀπὸ σκοπιῆς εἶδε σκοπός, ὃν ῥα καθεῖσεν  
 525 Αἴγισθος δολόμητις ἄγων, ὑπὸ δ' ἔσχετο μισθὸν  
 χρυσοῦ δοιὰ τάλαντα· φύλασσε δ' ὃ γ' εἰς ἐνιαυτὸν,  
 μῇ ἑ λάθοι παριών, μνήσαιο δὲ θούριδος ἀλκῆς.  
 βῆ δ' ἔμμεν ἀγγελέων πρὸς δώματα ποιμένι λαῶν.  
 αὐτίκα δ' Αἴγισθος δολίην ἐφράσσατο τέχνην·  
 530 κρινάμενος κατὰ δῆμον εἰκόσι φῶτας ἀρίστους  
 εἶσε λόχον, ἐτέρωθι δ' ἀνάγει δαῖτα πένεσθαι.

520. ἄψ οὔρον στρέψαν: turned the wind from adverse back to fair. The subst. is used proleptically. — οὔκαδε: i.e. the landing-place of Mycenae, after eight miles below the city.

522. πατρίδα: obj. of κύνει. The repetition of the word seems to us to add a touch of pathos. Cf. κύσε δὲ ζεῖδωρον ἄρουραν ε 463, of Odysseus rescued from the sea, and ν 354 of the same restored to Ithaca. — ἀπ' αὐτοῦ: "from his eyes." If any intensive force is preserved (§ 24 g), it merely contrasts the person with his surroundings. Cf. τοῖο δ' ἀπ' ὀφθαλμῶν χύτο δάκρυα Ψ 385.

523. χέοντο: pl. verb with neut. pl. subj. (§ 3 j). This is clearly an adaptation of a hemistich closing with χέων Π 3, Σ 17, 235, with χέοντες Η 426, and with χέων ω 46, where the neut. pl. is obj. — ἀσπασίως: the pred. adj. would be more Homeric, and has been conjectured here.

524. σκοπός: in the *Agamemnon* of Aeschylus, a watchman is set on the roof of the royal palace at Mycenae, to announce the arrival of the moun-

tain-fire signal that Ilios is taken. This seems to be a coast-guard.

525. ἄγων: see on φέρων, α 127. — ὑπὸ δ' ἔσχετο: i.e. ὑπέσχετο δέ, co-ordination, instead of another rel. clause. — μισθόν: pred. acc.

526. φύλασσε δέ: and so he had been watching. — εἰς ἐνιαυτόν: see on 86 *fin*.

527. μῇ . . . παριών: that he (*Agamemnon*) might not pass him (the watchman) without being seen. — μνήσαιο . . . ἀλκῆς: and call up his furious prowess for the slaying of Aegisthus, when he should find out his crime. This hemistich occurs also seven times in the *Il.*, and the last dipody is a frequent verse-close, twenty-one times in the *Il.*, but only here in the *Od.*

528. Cf. 24. — δώματα: may refer here either to the royal palace at Mycenae, which Aegisthus was usurping, or to that of Aegisthus himself.

530 f. Cf. Z 188 f. The second hemistich of 530 occurs also 778. See on α 280.

531. ἐτέρωθι: i.e. in another part of the palace than the one where he had set his ambush. Cf. ἐν μεγάρῳσι 537.

αὐτὰρ ὁ βῆ καλέων Ἀγαμέμνονα ποιμένα λαῶν  
ἵπποισιν καὶ ὄχεσφιν, αἰεκέα μερμηρίζων.

τὸν δ' οὐκ εἰδὼτ' ὄλεθρον ἀνήγαγε καὶ κατέπεφνε  
535 δειπνίσσας, ὥς τις τε κατέκτανε βοῦν ἐπὶ φάτῃ.

οὐδέ τις Ἀτρεΐδew ἐτάρων λίπεθ', οἳ οἱ ἔποντο,  
οὐδέ τις Αἰγίσθου, ἀλλ' ἔκταθεν ἐν μεγάροισιν·

ὥς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,  
κλαῖον δ' ἐν ψαμάθοισι καθήμενος, οὐδέ νύ μοι κῆρ  
540 ἦθελ' ἔτι ζῶειν καὶ ὄρᾶν φάος ἡελίοιο.

αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τε κορέσθην,  
δὴ τότε με προσέειπε γέρων ἄλιος νημερτής·

‘μηκέτι, Ἀτρεός υἱέ, πολὺν χρόνον ἀσκελὲς οὕτως  
κλαῖ, ἐπεὶ οὐκ ἄνυσίν τινα δήμεν· ἀλλὰ τάχιστα

532. καλέων: *to invite* (fut. partic.), as retainer and vassal of his king. Cf. οἰκόνδε καλέσσας λ 410. — For the second hemistich, see on γ 156.

533. ἵπποισιν καὶ ὄχεσφιν: of a stately procession. Cf. 8. This hemistich begins the verse only here and M 114; it closes it seven times in the *Il.*

534. ἀνήγαγε: *escorted up*, from the landing place to his own palace, where alone he could invite Agamemnon to a banquet.

535 = λ 411. — δειπνίσσας: this meal became a synonym for treacherous hospitality, Ἀγαμέμνονελα δαΐς. — τις τε: *any one soever*, Lat. *quisque*. See on α 50. — κατέκτανε: *slays*, gnomic aor. — ἐπὶ φάτῃ: *i.e.* while eating, and not thinking of death.

536 f. These verses indicate a bloody combat between the followers of Agamemnon and those of Aegisthus, which was fatal to both companies. In λ 412 ff., the idea prevails of

a bloody butchery of the surprised party of Agamemnon.

Vs. 538–569. Menelaus relates further how he was comforted by Proteus, and learned from him about Odysseus, and about his own future state.

538–541 = κ 496–499 (ἐν λεχέεσσι).

538. See on 481.

540. ζῶειν κτλ.: the formula expresses one idea both simply and metaphorically. Cf. 562, and the Attic ζῶν καὶ βλέπων, Lat. *vivus vidensque*, our ‘live and breathe’ (ζῶντος καὶ ἐπὶ χθονὶ δερκομένου A 88). The formula occurs in the inf. also Ω 558, in the indic. four times in the *Od.* and twice in the *Il.*, and without ζῶειν E 120. The opposite metaphor is λείψειν φάος ἡελίοιο Ξ 11 (cf. λ 93).

541. κυλινδόμενος: so the sorrowing Priam Ω 163 ff.

544. οὐ . . . δήμεν: sc. κλαίοντες. Cf. κλαῖον δὲ λιγέως . . . | ἀλλ' οὐ γὰρ τις πῆξις ἐγγίγντο μυρομένοισιν κ 201 f. Proteus sympathetically includes himself.



- 545 πείρα, ὅπως κεν δὴ σὴν πατρίδα γαῖαν ἴκηαι.  
 ἥ γάρ μιν ζῶν γε κιχήσεται, ἥ κεν Ὀρέστης  
 κτεῖνεν ὑποφθάμενος, σὺ δέ κεν τάφου ἀντιβολήσῃς.  
 ὧς ἔφατ', αὐτὰρ ἐμοὶ κραδίη καὶ θυμὸς ἀγῆνωρ  
 αὐτίς ἐνὶ στήθεσσι καὶ ἀχνυμένῳ περ ἰάνθη,  
 550 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·  
 'τούτους μὲν δὴ οἶδα· σὺ δὲ τρίτον ἄνδρ' ὀνόμαζε,  
 ὃς τις ἔτι ζωὸς κατερύκεται εὐρείῳ πόντῳ  
 ἢ ἐθανών· ἐθέλω δὲ καὶ ἀχνυμένος περ ἀκοῦσαι.'  
 ὧς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·  
 555 'υἱὸς Λαέρτew, Ἰθάκῃ ἐνὶ οἰκίᾳ ναίων·  
 τὸν δ' ἴδον ἐν νήσῳ θαλερὸν κατὰ δάκρυ χέοντα,  
 νύμφης ἐν μεγάροισι Καλυψοῦς, ἥ μιν ἀνάγκη  
 ἴσχει· ὃ δ' οὐ δύναται ἦν πατρίδα γαῖαν ἰκέσθαι·  
 οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἐταῖροι,

545. ὅπως κτλ.: see on α 295.

546. μιν: Aegisthus. — ἥ κεν Ὀρέστης κτεῖνεν: or Orestes must have killed him, i.e. in case the previous supposition, believed to be the true one, turn out to be false. Here ἥ is equiv. to εἰ δὲ μή. Kühner (540, 4) cites χρήματα δ' ὥστ' ἔχειν ἐς αὐτά, οἴσομεν· ἥ δεινὸν ἂν εἴη, εἰ κτλ. Thuc. i. 121, § 5.

547. σὺ . . . ἀντιβολήσῃς: as actually happened, acc. to γ 309 ff.

548. For the first hemistich, see on 481. The second occurs also σ 61, and four times in the *Il.*

549. ἰάνθη: strictly the opposite of ῥίγησεν, but in this free use of metaphor and formula, the opposite of κατεκλάσθη 538.

550. See on α 122. The formula appears in the first pers. only here and five times in the apologue of Alcinous, κ-μ.

551. τούτους: Aias and Agamemnon. Cf. 496.

552. Cf. 498. — ὃς τις: the indefiniteness added to the rel. by the *τις* can hardly be represented in English.

553. The verse is inconsistent with 496 f., and is rejected by almost all editors. It was very loosely used by the poet under the influence of some such antithesis as that in 110, or of the uncertainty implied by *ἐτι που* 498.

555. Cf. ι 505 = 531, and, for the second hemistich, ω 104. — οἰκία ναίων: who hast thy home, see on 517 *fin.*

556. δέ: see on 400. The second hemistich occurs with χέοντες five times in κ-μ, and in Z 496 (χέουσα).

557-560 = ε 14-17, ρ 143-146; 559 f. = ε 141 f. (μολ).

558. The second hemistich occurs also ε 26, 144, η 193 (ἴκηται).

560 οἳ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.  
 σοὶ δ' οὐ θέσφατόν ἐστι, διοτρεφὲς ὦ Μενέλαε,  
 ἄρχει ἐν ἵπποβότῳ θανέειν καὶ πότμον ἐπισπεῖν,  
 ἀλλὰ σ' ἐς Ἥλύσιον πεδίον καὶ πείρατα γαίης  
 ἀθάνατοι πέμψουσιν, ὅθι ξανθὸς Ῥαδάμανθς,  
 565 τῇ περ ῥήϊστη βιοτῇ πέλει ἀνθρώποισιν.  
 οὐ νιφετός, οὐτ' ἄρ χειμῶν πολὺς οὔτε ποτ' ὄμβρος,  
 ἀλλ' αἰεὶ Ζεφύριοι λιγὺ πνεύοντος ἀήτας  
 Ὠκεανὸς ἀνίσχιν ἀναψύχειν ἀνθρώπους.  
 οὐνεκ' ἔχεις Ἑλένην καὶ σφιν γαμβρὸς Διὸς ἔσσι.'

560. οἳ κέν πέμποιεν: for the opt., see on α 254; for the second hemistich, on γ 142.

562. θανέειν κτλ.: see on 540.

563 ff. This description of Elysium is much like that of Olympus ζ 43 ff. It is a blessed abode near the western Oceanus for the relatives of Zeus, who are translated thither for an everlasting life far from the terrors of Hades. In Hes. *Op.* 170 ff., we first find the conception of the insulae beatorum, καὶ τοὶ μὲν ναίουσιν ἀκηδέα θυμὸν ἔχοντες | ἐν μακάρων νήσοισι παρ' Ὠκεανὸν βαθυδίνην, | ὕλβιοι ἥρωες, τοῖσιν μελιθήα καρπὸν | τρὶς ἔτεος θάλλοντα φέρει ζείδωρος ἄρουρα. Cf. Pind. *Ol.* 2, 68 (124) ff., καὶ τῷ πλανήτῃ Μενέλεφ θεῶν πάρα | μακάρων κατοικεῖν νησὶν ἐστί μορσιμον Eur. *Hel.* 1676 f.

564. Ῥαδάμανθς: mentioned in Homer also ζ 322, where he is the son of Zeus and Europe, and η 323 f., where he is conveyed by the Phaeacians to see (and pronounce sentence upon?) an impious giant. With this second hemistich, cf. that of γ 326.

565. ῥήϊστη: *easiest*, in the sense in which the gods are βεῖα ζῶντες (see on α 349 *fin.*).

566. οὐ νιφετός: sc. πέλει, as also with the second clause οὐτ' ἄρα . . . ὄμβρος. The asyndeton of clauses is in the rapid explanatory style.

567. λιγὺ πνεύοντος: on the earth, however, Zephyrus is a cold, stormy, and rainy wind in Homer. Cf. τ 205 f., where it is Zephyrus, coming to Ionia from the Thracian snow-ranges, which heaps up snow, and Eurys which melts it. At Ithaca ἢ Ζέφυρος μέγας, αἰὲν ἐφυδρος ξ 458, cf. ε 295. At Phaeacia, however, a land as mythical as Elysium, and in the same West, Ζεφυρή πνέουσα τὰ μὲν φύει, ἄλλα δὲ πέσσει η 119.

568. ἀναψύχειν ἀνθρώπους: the need of this is borrowed of course from warm climates of earth, where seabreezes are grateful. Cf. τοὶ δ' ἰδρῶ ἀπεψύχοντο χιτῶνων, | σπάντε ποτὶ νροίην παρὰ θιν' ἄλός Δ 621 f.

569. οὐνεκα: const. with πέμψουσιν 564. — ἔχεις: *has to wife*. Cf. ζ 281, η 313, etc. — σφιν: *in their eyes*, i.e. the eyes of the ἀθάνατοι. They regard Menelaus as the son-in-law of Zeus.



- 570 ὥς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα.  
 αὐτὰρ ἐγὼν ἐπὶ νῆας ἅμ' ἀντιθέοις ἐτάροισιν  
 ἦια, πολλὰ δέ μοι κραδίη πόρφυρε κιόντι.  
 αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλθομεν ἡδὲ θάλασσαν,  
 δόρπον θ' ὀπλισάμεσθ', ἐπὶ τ' ἤλυθεν ἀμβροσίη νύξ.  
 575 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῶνι θαλάσσης.  
 ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 νῆας μὲν πάμπρωτον ἐρύσσαμεν εἰς ἄλα διαν,  
 ἐν δ' ἰστὺς τιθέμεσθα καὶ ἰστία νηυσὶν εἴσης,  
 ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον,  
 580 ἐξῆς δ' ἐξόμενοι πολλὴν ἄλα τύπτον ἐρετμοῖς.  
 ἂψ δ' εἰς Αἰγύπτιοιο διυπετέος ποταμοῖο  
 στῆσα νέας καὶ ἔρεξα τεληέσσας ἐκατόμβας.  
 αὐτὰρ ἐπεὶ κατέπαυσα θεῶν χόλον αἰὲν ἐόντων,  
 χεῦ' Ἀγαμέμνονι τύμβον, ὣν' ἄσβεστον κλέος εἴη.

Vs. 570-619. After Menelaus has told finally of his return home from Egypt, he urges Telemachus to spend some days with him, proffering rich presents, but this invitation is declined.

570-576. Cf. 425-431.

571. The second hemistich, with σύν, occurs four times in the *Od.*

577 = λ 2 (νῆα μὲν ἔρ). Cf. also 780, κ 403, 423.

578. Cf. 781 = θ 52, λ 3. The last dipody serves as metrical plural for νῆι μέλαινα.

579. See on β 419. Here the ἂν δέ echoes the ἐν δέ of the preceding verse. Both are advs., on board, inside. For a more striking instance of such 'anaphora,' cf. A 436 ff. — καθίζον: the change of person is due merely to the adoption of a set formula.

580 = ι 104, 180, 472, 564, μ 147. — πολλήν: may be taken as proleptic,

the oars lashing the water into foam, cf. λεύκαινον ὕδωρ ξεστῆς ἐλάτρησιν μ 172. But this is too precise treatment of a fixed epith. Cf. 405, and see on 425.

581. εἰς Αἰγύπτιοιο: sc. ὕδωρ. Cf. 477 f. The omission is treated as analogous to that in εἰς Αἴδαο (sc. δόμον).

582. στῆσα: lit. halted, as in η 4 of Nausicaa driving a wagon. The nautical meaning, acc. to Homeric custom, would be beached. The prep. of the previous verse adds the idea of motion, brought and beached. Cf. ἐς θρόνον ἔζεσθαι. Elsewhere in Homer the prep. with this phrase is ἐν. Cf. στῆσα δ' ἐν Αἰγύπτῳ ποταμῷ νέας ἀμφιελίσσας ξ 258 = ρ 427. — For the last hemistich, see on 352.

584. χεῖρα τύμβον: a cenotaph, as in α 291. — ἄσβεστον: the adj. contains the gist of the purpose. Aga-

- 585 ταῦτα τελευτήσας νεόμῃν, ἔδοσαν δέ μοι οὔρον  
 ἀθάνατοι, τοί μ' ὦκα φίλῃν ἐς πατρίδ' ἐπεμψαν.  
 ἀλλ' ἄγε νῦν ἐπίμεινον ἐνὶ μεγάροισιν ἐμοῖσιν,  
 ὄφρα κεν ἑνδεκάτῃ τε δυωδεκάτῃ τε γένηται·  
 καὶ τότε σ' εὖ πέμψω, δώσω δέ τοι ἀγλαὰ δῶρα,  
 590 τρεῖς ἵππους καὶ δίφρον εὖξοον· αὐτὰρ ἔπειτα  
 δώσω καλὸν ἄλεισον, ἵνα σπένδῃσθα θεοῖσιν  
 ἀθανάτοις ἐμέθεν μεμνημένος ἥματα πάντα.”  
 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ' α·  
 “Ἀτρεΐδῃ, μὴ δὴ με πολὺν χρόνον ἐνθάδ' ἔρυκε.  
 595 καὶ γάρ κ' εἰς ἐνιαυτὸν ἐγὼ παρὰ σοί γ' ἀνεχοίμην  
 ἥμενος, οὐδέ κέ μ' οἴκου ἔλοι πόθος οὐδὲ τοκῆων·  
 αἰνῶς γὰρ μύθοισιν ἔπεσσί τε σοῖσιν ἀκούων  
 τέρπομαι· ἀλλ' ἤδη μοι ἀνιάζουσιν ἐταῖροι  
 ἐν Πύλῳ ἡγαθέῃ, σὺ δέ με χρόνον ἐνθάδ' ἐρύκεις.

memnon had won fame. The mound should keep that fame alive among succeeding generations, even in this distant land. The aim of the pyramids of Egypt was similar. Cf. λ 75 ff.

585 f. = ρ 148 f.

588. See on β 374.

590. *τρεῖς ἵππους*: the yoke-span, and a *παρήγορος* or reserve-horse.

591 f. *ἄλεισον*: see on γ 63. — *σπένδῃσθα μεμνημένος*: *mayest remember when thou pourest*, the main idea lying in the partic.

592. *ἐμέθεν*: the *-θεν* form serves here as true gen. (§ 15 e). — For the closing dipody, see on β 55.

595 ff. *καὶ γάρ*: and really. The reason for the preceding entreaty does not come until ἀλλὰ κτλ. 598. The preceding thoughts we should make subord. and concessive (*though I could, etc.*), instead of paratactic (§ 3 p).

596. *ἥμενος*: complementary partic., like an inf. G. 279, 1; H. 983. So *εἰσορόων ἀνέχεσθαι* π 277. — *οὐδέ τοκῆων*: obj. gen. with *πόθος*, like *οἴκου*. The pl. of the formula is here used freely in a general sense, meaning of course the mother. It closes the verse also, 34.

597. *αἰνῶς*: see on α 208. — *γάρ*: introduces a reason for the emphatic *σοί γε* of 595. — *μύθοισιν ἔπεσσί τε*: if any distinction is to be made, the first refers rather to the contents of the spoken words, *stories*, the second to the spoken words themselves and the manner of expressing the thought, *tales*. — *ἀκούων*: as *I listen*, a mere descriptive partic., since the preceding substs. complete the idea of *τέρπομαι*. See on α 127.

599. The first hemistich occurs also A 252. — *χρόνον*: sc. *πολόν*, cf. 594. Nauck conjectures *δὴν* instead, which is metrically possible (§ 41 j β).



- 600 δῶρον δ', ὅττι κέ μοι δοίης, κειμήλιον ἔστω·  
 ἵππους δ' εἰς Ἰθάκην οὐκ ἄξομαι, ἀλλὰ σοὶ αὐτῷ  
 ἐνθάδε λείψω ἄγαλμα· σὺ γὰρ πεδίοιο ἀνάσσεις  
 εὐρέος, ᾧ ἔνι μὲν λωτὸς πολὺς, ἐν δὲ κύπειρον  
 πυροὶ τε ζειαί τε ἰδ' εὐρυφνὲς κρῖ λευκόν.  
 605 ἐν δ' Ἰθάκῃ οὐτ' ἄρ δρόμοι εὐρέες οὔτε τι λειμών·  
 αἰγίβοτος, καὶ μᾶλλον ἐπήρατος ἵπποβότοιο.  
 οὐ γάρ τις νήσων ἱππήλατος οὐδ' ἐυλείμων,  
 αἷ θ' ἀλλ' ἐκεκλίεται· Ἰθάκῃ δέ τε καὶ περὶ πασέων."  
 ὧς φάτο, μείδῃσεν δὲ βοὴν ἀγαθὸς Μενέλαος,  
 610 χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·  
 "αἵματός εἰς ἀγαθοῖο, φίλον τέκος, οἷ' ἀγορεύεις·

600. ὅττι κέ μοι δοίης: the opt., instead of the subjv., avoids assuming the certainty of the gift. M. 305 c. — κειμήλιον: a treasure, such as the ἄλυσον of 591, in contrast with livestock, here with ἵππους 590, as in β 75 with πρόβασιν. See on α 312.

602. ἄγαλμα: pred. acc. Cf. βασιλῆϊ δὲ κεῖται ἄγαλμα (sc. παρῆιον ἵππων) Δ 144. — πεδίοιο: the valley of the Eurotas.

603 f. Besides the grasses mentioned here as fodder for horses, Homer has also σέλινον in connection with λωτὸς B 776; and besides the grains here mentioned, he has κριθαί, prob. about the same as κρῖ λευκόν, and ὄλυναι E 196, apparently a substitute for ζειαί.

604. εὐρυφνὲς: wide-growing, broad-eared, an epith. occurring only here. It distinguishes barley, with its two rows of kernels, from the other grains with their many rows.

605. δρόμοι: runs, courses, of the place where running could be done.

606. αἰγίβοτος: sc. ἐστί. This asyndeton omits an adversative particle.

— μᾶλλον ἐπήρατος: a man from the hill-country finds valley and prairie tame.

607. ἱππήλατος: cf. non est aptus equis Ithace locus Hor. Epist. i. 7, 41.

608. κεκλίεται: islands lie upon the sea even more vividly than the mainland does. See on α 68, and cf. ἡ ποὺ τις νήσων ἐυδείελος, ἥε τις ἀκτὴ | κεῖθ' ἄλλ' ἐκεκλιμένη γ 234 f. — δέ τε: but for that matter, but yet, introducing contrasted relations of number and measure. Cf. β 182, 277, ζ 108, 185.

609. The first hemistich occurs also ε 180, γ 287, π 476, ψ 111, and twice in the II. For the second, see on γ 311.

610 = ε 181, A 361, E 372, Z 485, Ω 127, but only here of the tenderness of one man for another.

611. αἵματος: for the gen., see on τῷ α 215. — εἰς: see on α 170. — οἷα: equiv. to ὅτι τοῖα, (seeing) how, (judging from) what, justifying a previous statement. The usage is a relic of the original exclam. or dem. force of the pronoun.

τοιγὰρ ἐγὼ τοι ταῦτα μεταστήσω· δύναμαι γάρ.  
 δώρων δ', ὅσος' ἐν ἐμῷ οἴκῳ κειμήλια κεῖται,  
 δώσω, ὃ κάλλιστον καὶ τιμηέστατόν ἐστιν·

- 615 δώσω τοι κρητῆρα τετυγμένον· ἀργύρεος δὲ  
 ἔστιν ἅπας, χρυσῶ δ' ἐπὶ χεῖλεα κεκράανται,  
 ἔργον δ' Ἡφαίστοιο. πόρεν δέ ἐ Φαίδιμος ἥρως,  
 Σιδονίων βασιλεύς, ὅθ' ἐὸς δόμος ἀμφεκάλυψεν  
 κεῖσέ με νοστήσαντα· τείν δ' ἐθέλω τόδ' ὀπάσσαι.”  
 620 ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,  
 δαιτυμόνες δ' ἐς δώματ' ἴσαν θείου βασιλῆος.

613-619 = ο 113-119, where this scene is resumed.

613. δώρων: given him by friends, and so of more value.—κειμήλια: pred. appos. with ὅσσα. Cf. 600. The paronomasia with κεῖται is formulaic.

615. δώσω: the repetition and asyndeton characterize an explanatory verse.

616. Cf. 132.

617. ἔργον Ἡφαίστοιο: the work of a Sidonian artist is judged worthy of that Hellenic god who represented the highest skilled workmanship. It is prob. that the most elaborate specimens of ornamental work in metals known to the early Homeric poets, were Sidonian or Phoenician. Cf. Ψ 742 ff.—ἐ': of a thing, as A 236.

618. ἐός: refers back to the subj. of the main sent., as in 741. See § 24 f.—ἀμφεκάλυψεν: cf. the use of κεύθω in ὁπότε ἂν σε δόμοι κεκύθωσι ζ 303.

619. νοστήσαντα: here and ο 119 the verb has its original simple meaning go or come. See on νόστος 519. In Ψ 145, where this first hemistich also occurs, the meaning is return. The context decided this, as in the

use of ἐρχομαι for πάλιν ἐρχομαι.—τόδε: here or now, adv. cognate acc., as in τόδ' ἰκάνει α 409, in opposition to the act of πόρεν 617. This const. is better than referring it to ἔργον. An obj. acc. referring to κρητῆρα 615 may be mentally supplied with ὀπάσσαι.

Vs. 620-674. The scene, changes abruptly back to Ithaca, where the suitors learn of the departure of Telemachus, and scheme to intercept him on his return.

620. A transition formula, occurring sixteen times in the *Od.*, and eight in the *Il.* The story of Telemachus at Sparta is resumed in ο.

621-624. These verses are composed of various formulaic elements, occurring more appropriately elsewhere. They are full of singularities, and are unclear. Many editors bracket them. They no longer describe a wedding banquet given by Menelaus, but an ἑρπνος. See on α 226.

621. Cf. β 259, and, for the first hemistich with ἀνδ, ι 7.—δαιτυμόνες: the γεῖτονες ἡδὲ ἔται of yesterday's banquet (3, 16) may be meant, though the reference is vague.



οἱ δ' ἦγον μὲν μῆλα, φέρον δ' ἐνήνορα οἶνον·  
 σῖτον δέ σφ' ἄλοχοι καλλικρήδεμνοι ἔπεμπον·  
 ὥς οἱ μὲν περὶ δειπνον ἐνὶ μεγάροισι πένοντο.  
 625 μνηστῆρες δὲ πάροιθεν Ὀδυσσῆος μεγάροιο  
 δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες  
 ἐν τυκτῷ δαπέδῳ, ὅθι περ πάρος, ὕβριον ἔχοντες.  
 Ἀντίνοος δὲ καθῆστο καὶ Εὐρύμαχος θεοειδής,  
 ἄρχοι μνηστήρων, ἀρετῇ δ' ἔσαν ἔξοχ' ἄριστοι.  
 630 τοῖς δ' υἱὸς Φρονόιο Νοήμων ἐγγύθεν ἐλθὼν  
 Ἀντίνοον μύθοισιν ἀνειρόμενος προσέειπεν·

622. ἐνήνορα: the effect which wine produces on man is assigned as a quality to the wine itself. So *εὐφρων*, *μελίφρων*, *ἡλεός* are epiths. of *οἶνος*. Cf. *λυγρὸν πένθος*, *χλωρὸν δέος*, *pallida mors*, etc. An active sense is not to be given to the epiths.—For the second hemistich, cf. v 19 (*χαλκόν*).

623. For the first hemistich, cf. ξ 449, v 254.—*καλλικρήδεμνοι*: found only here. Cf. *κρηδέμνῳ δ' ἐφύπερθε καλύψατο δῖα θεάων | καλῷ νηγατέῳ* Ξ 184 f.—*ἔπεμπον*: with *σῖτον* also π 83.

624 = ω 412.—*περὶ δειπνον πένοντο*: elsewhere the idiom is *πένεσθαί τι*, as in 683.

625–627 = ρ 167–169. Cf. α 106 f., where, however, the locality has just been distinctly mentioned.

626 = β 774, of the idle Myrmidons.—*δίσκοισιν*: for a famous throw, cf. θ 186 ff. Ordinarily the most ancient discus was of stone, cf. *βόμβησεν δὲ λίθος* θ 190. An extraordinary metal discus is called *σόλος αὐτοχόωνος* (rough cast?) ψ 826. In later times the discus was also of bronze, and ornamented. The scholia speak of it as whirled by means of a strap passing through its centre, but this is not the representation in vases and statues.

—*αἰγανέησι*: a hunting-spear (cf. ι 155 ff.), here thrown at a mark for amusement and practice, like the *ἀκόντιον* in the *πένταθλον* of the later games.—*ἰέντες*: for the relation of the partic. to the main verb, see on *ἀκούων* 597.

627. *τυκτῷ δαπέδῳ*: the surface of the men's court in the palace at Tiryns is still covered with a concrete pavement of lime and pebbles (Schliemann's *Tiryns* p. 203 f.).—*ὅθι περ πάρος*: sc. *τέρποντο*. Cf. *ἐνθα πάρος περ* (sc. *κλαῖε*) ε 82, *ὡς τὸ πάρος περ* θ 31 (eleven times in Homer), *οἱ (αἱ) τὸ πάρος περ* ρ 171, ψ 480.—*ὕβριον ἔχοντες*: the phrase is used in the manner of a fixed epith., and is not exactly descriptive of *ἰέντες*. The dipody closes the verse also α 368 = δ 321. Cf. π 86, 410, 418.

628. Cf. φ 186 (ἐτ' ἐπέιχε).—*καθῆστ*: sing. with one of two subjts. Cf. λ 626. These two suitors were directors and judges of the sports. Cf. 659.

629 = φ 187. Cf. χ 244.—*ἀρετῇ*: excellence, here in gymnastic accomplishments and physical prowess.

630. *Νοήμων*: cf. β 386 f.

631. See on 461.

- “Ἀντίνο’, ἧ ρά τι ἴδμεν ἐνὶ φρεσίν, ἧε καὶ οὐκί,  
 ὅππότε Τηλέμαχος νεῖτ’ ἐκ Πύλου ἡμαθόεντος;  
 νῆά μοι οἴχετ’ ἄγων, ἐμὲ δὲ χρεὼ γίγνεται αὐτῆς  
 635 Ἥλιδ’ ἐς εὐρύχορον διαβήμεναι, ἔνθα μοι ἵπποι  
 δώδεκα θήλειαι, ὑπὸ δ’ ἡμίονοι ταλαεργοὶ  
 ἀδμήτες· τῶν κέν τιν’ ἐλασσάμενος δαμασαίμην.”  
 ὧς ἔφαθ’, οἱ δ’ ἀνὰ θυμὸν ἐθάμβεον· οὐ γὰρ ἔφαντο  
 ἐς Πύλον οἴχεσθαι Νηλήιον, ἀλλὰ που αὐτοῦ  
 640 ἀγρῶν ἧ μήλοισι παρέμμεναι ἧὲ συμβῶτη.  
 τὸν δ’ αὖτ’ Ἀντίνοος προσέφη Ἐυπείθεος υἱός·  
 “νημερτές μοι ἔνισπε, πότ’ ᾗχετο καὶ τίνες αὐτῶ

632. *τί*: adv., at all. — *ἴδμεν*: a politic pl., instead of *οἴσθα*. Cf. 138, 544. — *ἧε καὶ οὐκί*: see on α 268.

633. *νεῖται*: is coming, i.e. will come. This pres., like *εἰμι*, is often future in sense. Cf. β 238.

634. *οἴχεται ἄγων*: is gone off with, has taken away, the partic. expressing the main idea. — *γίγνεται*: only here with *χρεώ*, as *ἔσται* only φ 322 f. Elsewhere *χρεώ* is construed like *χρή*. See on α 124, 225.

635. *εὐρύχορον*: here of a tract of country, as in ζ 4. The city of Elis was not founded till after the Persian wars.

636 = φ 23. — *ὑπὸ*: underneath, at the teat, as still sucking the mare. Cf. ι 245. — *ταλαεργοί*: a fixed epith. of mules as a class, here proleptic (§ 1 p). The mule has dignity in Homer. A pair of mules draws the wagon on which Hector's ransom is taken to Achilles and his body back to Ilios, Ω 150 et passim; also that on which Nausicaa's washing is taken to the river, in ζ. Mules raced at Olympia for a century after 500 B.C., and

Pindar celebrates victories in such a race in *Ol.* iv., v., vi.

637. *τινά*: sc. *ἡμίονον*. — *κέν ἐλασσάμενος δαμασαίμην*: I should like to drive away and break in for myself. So the opt. is used in 600.

638. *οὐκ ἔφαντο*: they had not been thinking (lit. saying for themselves). The impf. is used of a state of mind continuing up to the immediate past.

639. *οἴχεσθαι*: sc. *μῖν*, of Telema-chus. — *Νηλήιον*: cf. γ 4. — *ποῦ αὐτοῦ*: somewhere right there, i.e. right on the island of Ithaca. See on γ 397.

640. *ἀγρῶν*: in the country, part. gen. with *ποῦ*. Cf. α 425, and *ποῦ γῆς*; G. 168; H. 757. — *συμβῶτη*: Eumaeus, a very prominent character in the second half of the *Od.* At his hut father and son are brought together at last. Although mentioned here for the first time in the poem, his name is not given. It would be known to every listener from popular tradition, or older parts of the poem than this. Cf. the first allusion in the *Il.* to Patroclus A 307. Here, in closer parallel with *μήλοισι*, we might expect *θεσσιον*.

642. *ἔνισπε*: see on γ 101.



κούροι ἔποντ' Ἰθάκης ἐξαίρετοι; ἦ εὖ αὐτοῦ  
 θῆτες τε δμῶές τε; δύναιτό κε καὶ τὸ τελέσσαι.  
 645 καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' ἐν εἰδῶ,  
 ἦ σε βίῃ ἀέκοντος ἀπηύρα νῆα μέλαιναν,  
 ἦε ἐκὼν οἱ δῶκας, ἐπεὶ προσπτύξατο μύθῳ."  
 τὸν δ' υἱὸς Φρονίοιο Νοήμων ἀντίον ἦνδα·  
 "αὐτὸς ἐκὼν οἱ δῶκα· τί κεν ῥέξειε καὶ ἄλλος,  
 650 ὅππότε ἀνὴρ τοιοῦτος ἔχων μελεδήματα θυμῷ  
 αἰτίζη; χαλεπὸν κεν ἀνήνασθαι δόσιν εἴη.  
 κούροι δ', οἳ κατὰ δῆμον ἀριστεύουσι μεθ' ἡμέας,  
 οἳ οἱ ἔποντ'· ἐν δ' ἀρχὸν ἐγὼ βαίνοντα νόησα

643. κούροι: here, free-born and even noble youths, κούροι Ἀχαιῶν, as the contrast following shows. Cf. 652. — εὖ αὐτοῦ: *his own*. The first pron. here refers to an oblique case preceding (αὐτῷ), as in α 218. For the gen. in the second pron., see on αὐτῶν α 7.

644. θῆτες: retainers, impoverished freemen, working for hire, related to the δμῶες somewhat as the Lacedaemonian Perioeci to the Helots. Cf. σ 357 ff. The word occurs in Homer only here. — καὶ τό: *even this*, i.e. the undertaking such a voyage with only retainers and slaves to help.

645. See on α 174.

646. ἀέκοντος: the adj. is used like a partic. in the gen. abs., with subj. implied in the preceding acc. pron. See § 3 f α jin. This const. brings out the reason for the violence more forcibly than the more easily grammatical ἀέκοντα. The gen. may also have been influenced somewhat by the idea of separation in the verb. Cf. τήν βα βῆ ἀέκοντος ἀπηύρων Α 430. βῆ σου ἀέκοντος, in spite of thine unwillingness, is a later construction. Cf. βίβη ἡμῶν Thuc. i. 43, § 3. — ἀπηύ-

ρα: only here and Α 430 do forms of this verb occur away from a formulaic verse-close, and these two exceptions are before the bucolic diaeresis.

647. προσπτύξατο μύθῳ: cf. β 77.

648. In this formula, Φρονίοιο Νοήμων is the variable element. The first element opens verses thrice in the *Il.*, the last closes verses often in *Il.* and *Od.*

649. αὐτὸς ἐκὼν: cf. β 133. — τί κεν ῥέξειε: *what could he do, what is he to do?* potential opt. referring to pres. time. H. 872 b. — καὶ ἄλλος: lit. *another also*, any one else, instead of *tis a man, one*, emphasizing specially the contrast to the ἀνὴρ following.

650. τοιοῦτος: i.e. so high in station.

651. Cf. οὐ γὰρ καλὸν ἀνήνασθαι δόσιν ἐστίν σ 287.

652 f. κούροι: its position puts this in emphatic correspondence with the correct supposition of Antinous (643), and in contrast with the wrong one (644). — μεθ' ἡμέας: *after us, next to us*, the speaker and the suitors. See on ἴδμεν 632.

653. οἳ: dem., with emphatic resumption of κούροι. — ἐν: *among them*, adv.

- Μέντορα ἤε θεόν, τῷ δ' αὐτῷ πάντα ἔφικεν.  
 655 ἀλλὰ τὸ θαυμάζω· ἴδον ἐνθάδε Μέντορα διὸν  
 χθιζὸν ὑπηρεῖον, τότε δ' ἔμβη νηὶ Πύλῳνδε.”  
 ὧς ἄρα φωνήσας ἀπέβη πρὸς δώματα πατρός,  
 τοῖσιν δ' ἀμφοτέροισιν ἀγάσσατο θυμὸς ἀγήνωρ.  
 μνηστῆρας δ' ἄμυδις κάθισαν καὶ παῦσαν ἀέθλων.  
 660 τοῖσιν δ' Ἀντίνοος μετέφη Ἐυπείθεος υἱός,  
 ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι  
 πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔικτην·  
 “ὦ πόποι, ἦ μέγα ἔργον ὑπερφιάλως ἐτελέσθη  
 Τηλεμάχῳ ὁδὸς ἧδε· φάμεν δέ οἱ οὐ τελέεσθαι.  
 665 ἐκ τοσσῶνδ' ἀέκητι νέος πάϊς οἴχεται αὐτῶς  
 νῆα ἐρυσσάμενος κρίνας τ' ἀνὰ δῆμον ἀρίστους.  
 ἄρξει καὶ προτέρῳ κακὸν ἔμμεναι· ἀλλὰ οἱ αὐτῷ

654. τῷ δ' αὐτῷ: *but to that very one*, viz. Mentor, and not *θεός*. — ἐφί-  
 κειν: plpf. 3d pers. sing. (§ 26 e).  
 The subj. is a pron. referring to *ἀρχός*,  
 and *πάντα* is adv.

655. τό: pointing forward to an  
 independent sent., like *τόδε* in Z 447.

656. χθιζὸν ὑπηρεῖον: masc. pred.  
 adjs. as advs. (§ 38 a). — ἔμβη νηί:  
*took ship*. See on α 210.

657. See on β 405.

658. τοῖσιν: dat. of reference. —  
 ἀμφοτέροισιν: cf. 628. — ἀγάσσατο:  
*became incensed*.

660 = π 363, σ 42, υ 270, φ 140.

661 f. = A 103 f., of the raging  
 Agamemnon. — ἀχνύμενος: *in anger*, a  
 mental state following 658. — μένεος:  
*with rage*, gen. with *πίμπλαντο*. — ἀμ-  
 φιμέλαιναι: perhaps proleptic, of the  
 effect of passion, which envelops the  
 soul like a dark cloud, even as sorrow  
 does. Cf. 710, and “Ἐκτορα δ' αἰὼν  
 ἄχος πόκασε φρένας ἀμφιμέλαινας P 83.  
 The epith. is even more appropriate

and direct if the purely physical  
 meaning of *φρένες* be preserved.

663 f. = π 346 f. (ὦ φίλοι, τετέλε-  
 σται). The first two feet open the  
 verse six times in the *Il.*, as A 254. —  
 μέγα ἔργον: pred. nom. The mean-  
 ing is an unfavorable one, as in γ 261,  
 but it is only baffled rage that can  
 judge thus of the exploit of Telema-  
 chus. — φάμεν οὐ: these belong to-  
 gether, as in 638. Cf. γ 226. — τελέ-  
 εσθαι: fut. mid. as pass., sc. *μὴν* as  
 subj., referring to *ὁδός*.

665. ἐκ τοσσῶνδε: *from among so  
 many here*, as we suitors are. The  
 asyndeton is in scornful excl. — ἀέκη-  
 τι: sc. *ἡμῶν* implied in *τοσσῶνδε*. —  
 αὐτῶς: *in just such a way as this*, i.e.  
 independently. See § 24 h.

667. ἄρξει: *he will lead the way for  
 his friends to follow him*. For this  
 force of the act., see H. 816, 4. — κα-  
 κὸν ἔμμεναι: *in being a curse to us*. —  
 οἱ αὐτῷ: wrathful contrast with those  
 he wished to harm. So *μὴν αὐτόν* 670.



- Zeὺς ὀλέσειε βίην πρὶν ἥβης μέτρον ἰκέσθαι.  
 ἀλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἵκοσ' ἐταίρους,  
 670 ὄφρα μιν αὐτὸν ἰόντα λοχήσομαι ἡδὲ φυλάξω  
 ἐν πορθμῷ Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,  
 ὥς ἂν ἐπισμυγεῶς ναυτίλλεται εἵνεκα πατρός."  
 ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἐπῆνεον ἡδὲ κέλευον.  
 αὐτίκ' ἔπειτ' ἀνστάντες ἔβαν δόμον εἰς Ὀδυσῆος.  
 675 οὐδ' ἄρα Πηνελόπεια πολὺν χρόνον ἦεν ἄπυστος  
 μύθων, οὓς μνηστῆρες ἐνὶ φρεσὶ βυσοδόμενον·  
 κῆρυξ γάρ οἱ ἔειπε Μέδων, ὃς ἐπεύθετο βουλὰς  
 αὐλῆς ἐκτὸς ἐών, οἱ δ' ἔνδοθι μῆτιν ὕφαινον.  
 βῆ δ' ἵμεν ἀγγελέων διὰ δώματα Πηνελοπείῃ.  
 680 τὸν δὲ κατ' οὐδοῦ βάντα προσηύδα Πηνελόπεια·  
 "κῆρυξ, τίπτε δέ σε πρόεσαν μνηστῆρες ἀγαυοί;

668. πρὶν . . . ἰκέσθαι: a scornful adaptation to the *néos páis* of 665, since Telemachus was already in the bloom of youth (σ 217). Any apparent contradiction, however, between the two passages, is easily explained by the different attitude of the speaker in each case to Telemachus.

669 = β 212.

670. ἰόντα: on his return, like οἴκαδε νισσόμενον 701. This is the only case where ἰών has this pregnant meaning of ἐλθών (see on α 77).

671 = ο 29. — Σάμοιο: the Σάμω of α 246.

672. ναυτίλλεται: subjv., prob. of the 1st aor., Aeolic for ναυτίλεται. Cf. ὀφέλλειν Π 651, and see § 27 α, c. The verb is used with irony, instead of πλέω, as we might use 'navigate' scornfully for 'sail.' Merry compares ὑπτοῖς κάτω | στρέψας τὸ λοιπὸν σέλμασιν ναυτίλλεται Soph. Ant. 716 f.

673 = η 226, θ 398, ν 47. The first four feet occur also σ 66, ψ 539. For the first hemistich, see on α 381.

674 = π 407.

Vs. 675-714. Penelope learns of the expedition of Telemachus, and of the plots against him.

675. ἄπυστος: see on α 242.

676. μύθων: plots. See on 597, and cf. 777.

677 = π 412.

678. αὐλῆς ἐκτός: in the courtyard without, as in τὰ δ' ἄρσενά λείπε θύρῃ-φιν | . . . βαθείης ἔκτοθεν (the reading of the Mss.) αὐλῆς ι 238 f. M. 149, 2. — ἔνδοθι: in the μέγαρον, or αἶθουσα δόμον, into which we must suppose the suitors to pass 659.

679. See on 24.

680. κατ' οὐδοῦ: down from the threshold, into the θάλαμος or women's hall. Cf. κατεβήσεται β 337. In ρ 575 we have the same verse with ὑπὲρ οὐδοῦ. Elsewhere the phrase is ὑπὲρ οὐδὸν.

681. τίπτε δέ: see on β 363.

ἣ εἰπέμεναι δμῶησιν Ὀδυσσῆος θείοιο  
 ἔργων παύσασθαι, σφίσι δ' αὐτοῖς δαῖτα πένεσθαι;  
 μὴ μνηστεύσαντες μῆδ' ἄλλοθ' ὀμιλήσαντες  
 685 ὕστατα καὶ πύματα νῦν ἐνθάδε δειπνήσειαν.  
 οἱ θάμ' ἀγειρόμενοι βίοτον κατακείρετε πολλόν,  
 κτῆσιν Τηλεμάχοιο δαΐφρονος· οὐδέ τι πατρῶν  
 ὑμετέρων τὸ πρόσθεν ἀκούετε, παῖδες ἔόντες,  
 οἷος Ὀδυσσεὺς ἔσκε μεθ' ὑμετέροισι τοκεῦσιν,  
 690 οὔτε τινὰ ρέξας ἐξαίσιον οὔτε τι εἰπὼν  
 ἐν δῆμῳ, ἣ τ' ἐστὶ δίκη θείων βασιλῶν·  
 ἄλλον κ' ἐχθαίρησι βροτῶν, ἄλλον κε φιλοίῃ.

682. ἣ εἰπέμεναι: the first two syllables are pronounced with synizesis.

683. ἔργων: the customary feminine tasks. Cf. α 357 f., η 103 ff. — σφίσι αὐτοῖς: indir. refl., as τοῖ αὐτῷ κ 300. G. 144, 2; 146; H. 683 a, 685. The hemistich in ξ 251 has αὐτοῖσι τε.

684 f. μνηστεύσαντες, ὀμιλήσαντες: these partic., which are preliminary to the main prayer δειπνήσειαν, really contain, with their negs., a prayer now impossible of fulfilment, parallel to the main prayer which can still be fulfilled. *Without having wooed and without having assembled in the past (ἄλλοτε), now may they feast here for the very last time, i.e. "oh that they had never assembled to woo me, and now may they," etc.* — ὕστατα καὶ πύματα: so joined also in ν 13, and in the sing. ν 116. For the quantity of the last syllable, cf. Τηλέμαχε γ 230.

686. οἱ κατακείρετε: ye who consume, whereby Penelope includes Medon among the suitors. He appears as their favorite and companion in ρ 172 ff. This interview, however, shows his real loyalty to the house, and Telemachus intercedes for his life χ 350 ff.

687 f. πατρῶν: this syncopated form occurs in Homer only here and θ 245 (§ 18 h). — τὸ πρόσθεν: the time is specified in παῖδες ἔόντες. — οὐδέ τι ἀκούετε: impf., ye were not wont to hear, an ironical assertion, or perhaps a question, lost in subsequent detail.

689. οἷος . . . ἔσκε: what sort of a king *Odysseus was*. — μεθ' ὑμετέροισι τοκεῦσιν: equiv. to ἐν δῆμῳ 691.

690. φρέξας: takes a double acc., τινὰ and ἐξαίσιον (neut.). The second acc. belongs also with εἰπὼν (sc. πρὸς τινὰ), and τι is adv. with οὔτε. The two partic. explain οἷος ἔσκεν.

691. ἣ τε: attracted from the neut. by the pred. subst. — δίκη: way or practice, as founded on 'divine right.' The next verse exemplifies. — θείων: occurs elsewhere as epith. of βασιλεὺς only in 621 and π 335.

692. ἐχθαίρησι, φιλοίῃ: sc. such a βασιλεὺς. His loves and hates are capricious, and his hate more certain than his love. For the stress on the subjv. ('a king will — is sure to — hate one, he may love another'), see M. 275 b. The difference in mode may, however, be due solely to metrical convenience. See on β 43.



κεῖνος δ' οὐ ποτε πάμπαν ἀτάσθαλον ἄνδρα ἐώργειν·  
 ἀλλ' ὁ μὲν ὑμέτερος θυμὸς καὶ ἀεικέα ἔργα  
 695 φαίνεται, οὐδέ τις ἔστι χάρις μετόπισθ' ἐνεργέων."

τὴν δ' αὖτε προσέειπε Μέδων πεπνυμένα εἰδώς·  
 "αἶ γὰρ δὴ, βασίλεια, τόδε πλείστον κακὸν εἶη.  
 ἀλλὰ πολὺ μείζον τε καὶ ἀργαλεώτερον ἄλλο  
 μνηστῆρες φράζονται, ὃ μὴ τελέσειε Κρονίων.

700 Τηλέμαχον μεμάاسι κατακτάμεν ὀξεί χαλκῷ  
 οἴκαδε νισσόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἀκουὴν  
 εἰς Πύλον ἡγαθέην ἥδ' εἰς Λακεδαίμονα διάν."

ὥς φάτο, τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ,  
 δὴν δέ μιν ἀμφασίῃ ἐπέων λάβε· τῷ δέ οἱ ὄσσε  
 705 δακρυόφι πλησθεν, θαλερὴ δέ οἱ ἔσχετο φωνή.

693. ἀτάσθαλον: neut., corresponding to ἐξαίσιον 690.

694. ἀλλὰ μὲν: *nay verily*, introducing the real state of the case, base ingratitude, in opposition to the ignorance ironically supposed in 687 ff. — ὁ ὑμέτερος θυμὸς: *this* (thankless) *disposition of yours*. The ὑμέτερος affects also ἔργα, and the context gives θυμὸς an unfavorable meaning.

695 = χ 319 (κεῖσομαι, ὥς οὐκ). — φαίνεται: *are plain*. — ἐνεργέων: neut. pl. adj. used as a subst. in the obj. gen. after χάρις.

696. The second hemistich occurs also 711, χ 361, ω 442. — πεπνυμένα εἰδώς: *i.e. discreet*. See on β 16, and cf. β 38.

697. τόδε: the ingratitude and rapacity of Medon and the suitors. — πλείστον κακόν: *pred.*

700. κατακτάμεναι: inf. of the synopated 2d aor. ἔκταν, from κτείνω (§ 26 j).

701 f. = ε 19 f. See on β 308, γ 326.

703 = ψ 205. It is slightly varied in χ 68 (τῶν), ω 345 (τοῦ) = φ 114, 425 (ἤλασε· τῆς). — αὐτοῦ: *on the very spot, right there*, with temporal force. — γούνατα, ἦτορ: *hysteron proteron*. Pain or passion (σ 212) in the heart, and deadly wounds, affect the knees at once, the focus of bodily vigor. So do weariness and fear, cf. ε 297, βλάβεται δέ τε γούνατ' ἰόντι ν 34.

704 = P 695 of Antilochus, when told of the death of Patroclus. — ἀμφασίῃ ἐπέων: *prop. "inability to speak words," the gen. being obj.*, and the redundancy like that in ἐπος φάτο. — τῷ δέ οἱ ὄσσε: *those eyes of his*, fixed formulaic use of art. and pron. See on γ 306.

705 = τ 472, P 696, ψ 397. — θαλερή: describes something as urged forth by an inward impulse, like the bud or shoot, tears and laments. Here, of the voice rushing, flowing. — ἔσχετο: *checked itself, was holden*. Cf. γ 284, σκέτο δ' ἀγλαὸν ὕδωρ φ 345, Vergil's vox faucibus haesit. "She could

- ὥσπερ δὲ δὴ μιν ἔπεςσιν ἀμειβομένη προσέειπεν·  
 “κῆρυξ, τίπτε δέ μοι πάις οἴχεται; οὐδέ τί μιν χρεὼ  
 νηῶν ὠκυπόρων ἐπιβαινέμεν, αἶθ’ ἄλδος ἵπποι  
 ἀνδράσι γίγνονται, περώσι δὲ πουλὺν ἐφ’ ὑγρὴν.  
 710 ἦ ἵνα μῆδ’ ὄνομ’ αὐτοῦ ἐν ἀνθρώποισι λίπηται;”  
 τὴν δ’ ἡμείβετ’ ἔπειτα Μέδων πεπνυμένα εἰδώς·  
 “οὐκ οἶδ’, ἦ τίς μιν θεὸς ὥρρορεν, ἦε καὶ αὐτοῦ  
 θυμὸς ἐφωρμήθη ἵμεν ἐς Πύλον, ὄφρα πύθηται  
 πατρὸς ἐοῦ ἢ νόστον ἢ ὅν τινα πότμον ἐέσπεν.”  
 715 ὣς ἄρα φωνήσας ἀπέβη κατὰ δῶμ’ Ὀδυσῆος.  
 τὴν δ’ ἄχος ἀμφεχύθη θυμοφθόρον, οὐδ’ ἄρ’ ἔτ’ ἔτλη  
 δίφρῳ ἐφέζεσθαι πολλῶν κατὰ οἶκον ἐόντων,

not utter the words that rushed to her lips.”

706. ὥσπερ δὲ δὴ: see on γ 168. The rest of the verse occurs also five times in the *Od.* See on 484 (App.).

707 f. οὐδέ . . . ἐπιβαινέμεν: cf. 492 f.

708 f. ἵπποι: chariots, including vehicle and horses, as often. In ν 81 ff., the motion of a sailing ship is compared to that of galloping horses. Here ἐπιβαινέμεν, which is used of mounting into the chariot as well as of boarding a ship, facilitates the metaphor, and περώσι . . . ὑγρὴν explains it. Aeschylus has ναυτῶν ὀχήματα of ships *Prom.* 468. — πουλὺν ἐφ’ ὑγρὴν: as in K 27. It is the counterpart of πολλὴν ἐπὶ γαῖαν β 364. See on α 97, and, for the form of the first adj., § 20 a.

710. ἦ: sc. οἴχεται. — μῆδ’ ὄνομ’ αὐτοῦ: not so much as his name. αὐτοῦ presents a faint contrast to ἀνθρώποισι. Cf. αὐτῷ 822. A stronger contrast is seen in 712. What Penelope feared would be the result, she

sarcastically attributes to Telemachus as his purpose. Cf. ἀπτίσθω ἥς νηὸς . . . | ὄφρα πρόσθ’ ἄλλων θάνατον καὶ πότμον ἐπίσπῃ B 358 f.

712. αὐτοῦ: his own; cf. ἦ καὶ νόος ἐτράπετ’ αὐτῆς η 263.

713 f. Cf. γ 15 f. — πατρὸς ἦ: the position of the particle seems due solely to metrical requirements in the imitation of another verse.

Vs. 715–766. Complaints of Penelope; confession and counsel of Eurycleia.

715. κατὰ δῶμ’ Ὀδυσῆος: the variable element in the formula. See on 657.

716. ἄχος ἀμφεχύθη: the metaphor is of a cloud darkening the sight and terrifying the heart. Cf. τὸν δ’ ἄχεος νεφέλη ἐκάλυψε μέλαινα Σ 22. — οὐδ’ ἄρ’ ἔτ’ ἔτλη: and she could no more bring herself, could not think of. The same verse-close occurs also τ 421, x 136. See on β 82.

717. δίφρῳ: see on α 130 f. — πολλῶν (sc. δίφρων) ἐόντων: concessive gen. abs.



ἀλλ' ἄρ' ἐπ' οὐδοῦ ἔζε πολυκμήτου θαλάμοιο  
 οἶκτρ' ὀλοφυρομένη. περὶ δὲ δμῳαὶ μινύριζον  
 720 πᾶσαι, ὅσαι κατὰ δώματ' ἔσαν, νέαι ἦδὲ παλαιαί.  
 τῆς δ' ἀδινὸν γοώσασα μετηύδα Πηνελόπεια·  
 "κλῦτε, φίλαι· περὶ γάρ μοι Ὀλύμπιος ἄλγε' ἔδωκεν  
 ἐκ πασέων, ὅσσαι μοι ὁμοῦ τράφεν ἦδὲ γέγοντο·  
 ἦ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,  
 725 παντοίης ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν,  
 ἐσθλόν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος·  
 νῦν αὖ παῖδ' ἀγαπητὸν ἀνηρεΐψαντο θύελλαι  
 ἀκλέα ἐκ μεγάρων, οὐδ' ὄρμηθέντος ἄκουσα.  
 σχέτλιαί, οὐδ' ὑμεῖς περ ἐνὶ φρεσὶ θέσθε ἐκάστη  
 730 ἐκ λεχέων μ' ἀνεγείραι, ἐπιστάμεναι σάφα θυμῷ,  
 ὀππότε' ἐκεῖνος ἔβη κοίλῃν ἐπὶ νῆα μέλαιναν.  
 εἰ γὰρ ἐγὼ πυθόμην ταύτην ὁδὸν ὀρμαίνοντα·

718. ἐπ' οὐδοῦ: the position of mourners and suppliants, as well as of beggars. Cf. κ 62, ρ 339, σ 17.—πολυκμήτου: only here of the θάλαμος, equiv. to πύκα ποιητοῖο α 436. It is elsewhere a constant epith. of σίδηρος, as in the formula ξ 324.

719. The first three feet occur also ω 59 (-μεναι), the first hemistich κ 409 (-μένους), τ 543 (-μένην).

722. περὶ: exceedingly.—γάρ: surely, anticipating the exhortation in 735.

723. ἐκ πασέων: beyond all. Cf. περὶ πασέων 608.—τράφεν ἦδὲ γέγοντο: a common hysteron proteron, closing the verse also κ 417, ξ 201, Α 251. Similar cases occur in 208, θρέψασα τε κοῦσά τε μήτηρ μ 134. The natural order appears in γ 28 etc. See on γ 392.

724-726 = 814-816.

724. ἦ: *I who*, resuming the μοί of 722. It is somewhat exclamatory, like οἶ in 686.

725. παντοίης ἀρετῇσι: referring to a warrior's accomplishments, as in παντοίας ἀρετὰς, ἡμὲν πόδας ἦδὲ μᾶχεσθαι Ο 642.

726. See on α 344. The repetition of ἐσθλόν here and in 816 is clumsy.

727. Cf. 817, and ε 18.—ἀνηρεΐψαντο θύελλαι: see on α 241.

728. ἀκλέα: contr. from ἀκλεέα (§ 18 k).—ὄρμηθέντος: see on α 289.

729. οὐδ' ὑμεῖς περ: see on α 59.—ἐνὶ φρεσὶ θέσθε: *did ye think*, like our 'took it into your heads.' Cf. ἀλλ' ἐν φρεσὶ θέσθε (*cherish*) ἕκαστος | αἰδῶ καὶ νέμεσιν Ν 121 f.

730. ἐπιστάμεναι κτλ.: the partic. is concessive. Cf. μὴ ψεύδε', ἐπιστάμενος σάφα εἰπεῖν Δ 404.

731. ἔβη ἐπὶ νῆα: i.e. from the palace to the harbor, β 405 ff. See on α 210, and contrast δ 817.

732. εἰ γάρ: see on γ 256.—ὀρμαίνοντα: acc. partic. after πύθομαι,

τῷ κε μάλ' ἢ κεν ἔμεινε καὶ ἐσσύμενός περ ὁδοῖο,  
ἢ κέ με τεθνηκυῖαν ἐνὶ μεγάροισιν ἔλειπεν.

735 ἀλλὰ τις ὀτρηνῶς Δολίον καλέσειε γέροντα,  
δμῶ' ἐμόν, ὃν μοι δῶκε πατήρ ἔτι δεῦρο κιούσῃ,  
καὶ μοι κῆπον ἔχει πολυδένδρεον, ὄφρα τάχιστα  
Λαέρτη τάδε πάντα παρεζόμενος καταλέξῃ,  
εἰ δὴ πού τινα κείνος ἐνὶ φρεσὶ μῆτιν ὑφίνας

740 ἐξελθὼν λαοῖσιν ὀδύρεται, οἳ μεμάασιν

ὃν καὶ Ὀδυσσῆος φθίψαι γόνον ἀντιθέοιο."

τὴν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια·

"νύμφα φίλη, σὺ μὲν ἄρ με κατάκτανε νηλεί χαλκῷ

only here, as after ἀκούω only H 129.

733 f. τῷ κε μάλ' ἢ κεν κτλ.: in that case would he verily, the general apod. then subdivided into ἢ κεν ἔμεινε and ἢ κεν ἔλειπεν. No exact parallel to this doubling of the modal particle can be found in Homer. The nearest is ἀς οὐτ' ἔν κεν Ἄρης ὀνόσαιο μετελθὼν | οὔτε κ' Ἀθηναίῃ N 127 f.—ὁδοῖο: see on α 309.

735. ὀτρηνῶς: only here, elsewhere ὀτραλέως.—Δολίον: a Dolius is mentioned as father of Melanthius and Melantho, the types of unfaithful male and female servants (ρ 212, σ 322), and another as the trusty gardener of Laertes (ω 222).

736. Cf. ψ 228 (Ἀκτορίς, ἦν μοι).—ἔτι: see on 351.

737. ἔχει: see on β 22.—ὄφρα: introduces the purpose of καλέσειε, after the parenthesis of description.

738. παρεζόμενος: implying familiar conversation, with appeals to the feelings like those in ξ 174 ff. Cf. σῇ τάδε μητρὶ παρεζόμενος κατάλεξον ν 334.

739. εἰ δὴ πού: whether now may be, like αἶ κέν πως.

740. ἐξελθὼν: sc. ἐξ ἀγροῦ πόλινδε, from α 189 f.—ὀδύρεται: 1st aor. subjv., make complaint, in order to have the design of the suitors thwarted.—οἳ: (of those among them) who, cf. 819. If this is rel. referring to λαοῖσιν, then the partisans of the suitors among the Ithacans are meant (cf. β 29, and see on δ 177). But it may be dem., how these, i.e. the suitors; or it may be indir. interrogative, what men, cf. ἐκ τ' ἐρέοντο | ὅς τις τῶνδ' εἴη βασιλεὺς κ 109 f. This sense is attained by the emendations ὥς (Düntzer, Nauck), or ὅς (Nauck), leaving the subj. of μεμάασιν to be supplied, as in ε 18.

741. ὃν: see on 618.

742 = ψ 25, 39, and (with τόν) τ 21, χ 419, 485. The second hemistich occurs also β 361, χ 492, ψ 69.

743. νύμφα φίλη: prop. a friendly address to a young wife, then generally used by elderly persons as an address of endearment, like our 'dear child.' Cf. ι 130, from Iris to Helen. The voc. νύμφα is Aeolic. See on α 14.



- ἢ ἕα ἐν μεγάρῳ· μῦθον δέ τοι οὐκ ἐπικεύσω.  
 745 ἦδ' ἐγὼ τάδε πάντα, πόρον δέ οἱ, ὅσσα κέλευεν,  
 σῆτον καὶ μέθυ ἡδύ· ἐμεῦ δ' ἔλετο μέγαν ὄρκον  
 μὴ πρὶν σοὶ ἐρέειν, πρὶν δωδεκάτην γε γενέσθαι  
 ἢ σ' αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκούσαι,  
 ὥς ἂν μὴ κλαίουσα κατὰ χροῶ καλὸν ἰάπτῃς.  
 750 ἀλλ' ὕδρηνάμενη, καθαρὰ χροῖ εἴμαθ' ἐλοῦσα,  
 εἰς ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶν  
 εὐχέ' Ἀθηναίῃ κούρῃ Διὸς αἰγιόχοιο·  
 ἦ γάρ κέν μιν ἔπειτα καὶ ἐκ θανάτοιο σαώσαι.  
 μῆδ' ἐγέροντα κάκον κεκακωμένον· οὐ γὰρ οἶω  
 755 πάγχυ θεοῖς μακάρεσσι γονὴν Ἀρκεισιάδαο  
 ἔχθουσθ', ἀλλ' ἔτι πού τις ἐπέσσεται, ὅς κεν ἔχῃσιν  
 δώματά θ' ὑπερεφέα καὶ ἀπόπροθι πίνοντας ἀγρούς."  
 ὥς φάτο, τῆς δ' εὔνησε γόον, σχέθε δ' ὅσσε γόοιο.  
 ἦ δ' ὕδρηνάμενη, καθαρὰ χροῖ εἴμαθ' ἐλοῦσα  
 760 εἰς ὑπερῷ' ἀνέβαινε σὺν ἀμφιπόλοισι γυναιξὶν

744. ἢ ἕα: or let me alone, i.e. let me go unimpeded. So Achilles to Priam  $\Omega$  569. With the alternate *imv.* the sense is: "whether thou slayest me or not, yet (δε) I must tell," etc. Cf. 140.

745. πόρον οἱ: I provided for him. Cf.  $\beta$  379 f.

746. ἐμεῦ: from me, abl. gen. with ἔλετο, instead of a dat. of reference. Cf.  $\beta$  377.

747 ff. Cf.  $\beta$  373 ff.

750 =  $\rho$  48. Cf. 759. — ὕδρηνάμενη: prayers and sacrifices were preceded by cleansings of the person and its accessories. Cf.  $\beta$  261. — The three parties, in asyndeton express immediately successive acts. — χροῖ: locative dat., as in  $\lambda$  191,  $\iota$  596,  $\tau$  233. Much more common is *περὶ χροῖ*.

751 =  $\psi$  364. It is inappropriately used also  $\rho$  49, acc. to a few inferior Mss.

752. Cf.  $\rho$  50. What here follows εὔχεο occurs also in the nom., four times in the *Od.*, and twice in the *Il.*

753. ἔπειτα: thereupon, after your prayer.

754. κάκον: *imv.* — κεκακωμένον: already harassed. So κεχολωμένον  $\beta$  185.

755. πάγχυ: const. with ἔχθουσαι. — Ἀρκεισιάδαο: Laertes. Cf. μούνον Λαέρτην Ἀρκεσίσιος υἱὸν ἔτικτεν  $\pi$  118.

756. ἐπέσσεται: will be at hand, be found.

757. ὑπερεφέα: the last two syllables are pronounced with synizesis.

758. εὔνησε: allayed, used like κοιμάω metaphorically in the case of

- ἐν δ' ἔθετ' οὐλοχύτας κανέῳ, ἡράτω δ' Ἀθήνη·  
 “κλυθί μεν, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,  
 εἴ ποτέ τοι πολύμητις ἐνὶ μεγάροισιν Ὀδυσσεὺς  
 ἦ βοὸς ἦ οἶος κατὰ πίονα μηρί' ἔκην,  
 765 τῶν νῦν μοι μνήσαι καί μοι φίλον νῆα σάωσον,  
 μνηστῆρας δ' ἀπάλαλκε κακῶς ὑπερηνορέοντας.”  
 ὧς εἰποῦς' ὀλόλυξε, θεὰ δέ οἱ ἔκλυεν ἀρῆς.  
 μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκίοεντα·  
 ὦδε δέ τις εἶπεσκε νέων ὑπερηνορέοντων·  
 770 “ἦ μάλα δὴ γάμον ἄμμι πολυμνήστη βασίλεια  
 ἀρτύνει, οὐδέ τι οἶδεν, ὃ οἱ φόνος νῦν τέτυκται.”  
 ὧς ἄρα τις εἶπεσκε, τὰ δ' οὐκ ἴσαν, ὥς ἐτέτυκτο.  
 τοῖσιν δ' Ἀντίνοος ἀγορήσατο καὶ μετέειπεν·  
 “δαιμόνιοι, μύθους μὲν ὑπερφιάλους ἀλέασθε  
 775 πάντας ὁμῶς, μή πού τις ἀπαγγείλησι καὶ εἴσω.

winds ε 384, M 281, or lamentings  
 Π 524. Cf. κοίμησε δὲ κύματα δαίμων  
 μ 169. — *σχέθε*: held from. The subj.  
 is still Eurycleia.

761. *οὐλοχύτας*: see on γ 441.  
 Here they serve as a typical sacred  
 gift, to introduce the prayer.

762 = ζ 324, E 116. The first four  
 feet occur also K 278, the second  
 hemistich (following *κέκλυθι νῦν καὶ  
 ἐμεῖο*) K 284. *ἃ πόποι* begins the verse  
 B 157 = E 714 = Φ 420. Cf. also A 202,  
 Θ 352, 427.

763. *εἴ ποτε* κτλ.: see on γ 98.

764. Cf. O 373 (*μηρία καίων*). — *μη-  
 ρία*: see on γ 456.

765. For the first hemistich, see on  
 γ 101. — *νῆα*: as from a nom. *νῆς* (§ 19 d).

766. See on β 266.

Vs. 767–841. While the suitors pre-  
 pare to carry out their design against  
 Telemachus, Athene sends Penelope a  
 comforting dream.

767. *ὀλόλυξε*: see on γ 460. —  
*οἱ*: dat. of interest, represented by  
 the Eng. possessive. So in 771, 789  
 (§ 3 g a). The gen. also occurs in the  
 Greek idiom, as *θεὰ δέ μεν ἔκλυεν αὐ-  
 δῆς* κ 481.

768 = α 365.

769. See on β 324.

771. *οὐδέ τι οἶδεν*: see on γ 184. —  
*ὃ . . . τέτυκται*: i.e. *ὅτι φόνος τῷ νύφ  
 αὐτῆς ἡντρέπισται* (Schol.).

772 = ν 170, ψ 152. — *ἴσαν*: here,  
 and in Σ 405, a form of *οἶδα*, elsewhere  
 of *εἶμι* (§ 34 f, k). — *ὥς ἐτέτυκτο*: how  
 matters had come to pass.

773. Cf. η 185 = θ 25 = ν 171;  
 π 394 = σ 412 = ν 244. The name is  
 the variable element. For the second  
 hemistich, see on β 160.

774. *δαιμόνιοι*: here in a tone of  
 rebuke.

775. *πάντας ὁμῶς*: all alike, in the  
 position of emphatic resumption. In



ἀλλ' ἄγε σιγῇ τοῖον ἀναστάντες τελέωμεν  
μῦθον, ὃ δὴ καὶ πᾶσιν ἐνὶ φρεσὶν ἤραρεν ἡμῶν."

ὥς εἰπὼν ἐκρίνατ' ἐείκοσι φῶτας ἀρίστους,  
βὰν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.  
780 νῆα μὲν οὖν πάμπρωτον ἄλως βένθοσδε ἔρυσσαν,  
ἐν δ' ἰστόν τ' ἐτίθεντο καὶ ἰστία νηὶ μελαίνῃ,  
ἡρτύναντο δ' ἔρετμὰ τροποῖς ἐν δερματίνοισιν,  
πάντα κατὰ μοῖραν, ἀνά θ' ἰστία λευκὰ πέτασσαν·  
τεύχεα δέ σφ' ἤνεικαν ὑπέρθυμοι θεράποντες.  
785 ὕψου δ' ἐν νοτίῳ τὴν γ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί·  
ἐνθα δὲ δόρπον ἔλοντο, μένον δ' ἐπὶ ἔσπερον ἐλθεῖν.  
ἣ δ' ὑπερωῖα αὖθι περίφρων Πηνελόπεια  
κεῖτ' ἄρ' ἄσιτος, ἄπαστος ἐδητύος ἡδὲ ποτήτος,

all other passages the phrase refers to persons. Cf. θ 542, ψ 332, ο 98.

— καὶ εἰσω: within too, as they are uttered here. Cf. α 10.

776. σιγῇ τοῖον: const. with ἀναστάντες. See on α 209.

777. μῦθον: scheme, plot, as in 676. — ὃ: in what way, as. — καὶ πᾶσιν: const. with ἡμῶν, the καὶ emphasizing, as in νῦν ὑμῖν καὶ πᾶσιν ὀλέθρου πέλατ' ἐφήπται χ 41.

778. See on 530.

779 = κ 407, μ 367 (βῆν).

780. Cf. 577, θ 51. — μὲν οὖν: the first particle serves as connective. The combination occurs also ν 122, ο 361, χ 448, ψ 142, ι 550.

781 = θ 52. Cf. δ 578.

782 = θ 53. — τροποῖς: thongs or straps (lit. twists), by means of which the oar was so fastened to the upright thole-pin (κλῆις, see on β 419) that it played freely upon it as upon a fulcrum.

783 = θ 54. — πάντα κατὰ μοῖραν: occurs also in the formula ε 245 = 309 = 342.

784 = π 326, 360 (ἀπένεικαν), where the formula is more naturally used of bringing out the ship's tackling on landing. — τεύχεα: weapons, in this adaptation of the formula. For the meaning tackle (i.e. ὄπλα), cf. also, ἐγκοσμεῖτε τὰ τεύχε', ἐταῖροι, νηὶ μελαίνῃ ο 218.

785. See on γ 11, and cf. θ 55. — ὕψου: high out, i.e. afloat, the surface of the sea apparently rising from the shore line. — ἐν νοτίῳ: lit. in the wet. Cf. ἐφ' ὀγρήν α 97. — ἐκ δ' ἔβαν αὐτοί: sc. from the chariot γ 113, here from the ship, that they might take their supper on shore. Cf. θ 55 f.

786. ἐνθα: i.e. on the beach. — μένον . . . ἐλθεῖν: see on α 422.

787. Cf. 760. — αὖθι: there, follows the more precise designation, as in παρ' ἡμῶν αὖθι μένοντες ο 455, ἐν Λακεδαίμονι αὖθι γ 244.

788. ἄσιτος: explained by the clause following in asyndeton. The second hemistich occurs also ε 201, κ 384, ρ 603, Δ 780.

- ὀρμαίνουσ', ἣ οἱ θάνατον φύγοι νιὸς ἀμύμων,  
 790 ἦ ὃ γ' ὑπὸ μνηστῆρσιν ὑπερφιάλοισι δαμείη.  
 ὅσσα δὲ μερμήριξε λέων ἀνδρῶν ἐν ὁμίλῳ  
 δείσας, ὅπποτε μιν δόλιον περὶ κύκλον ἄγῳσιν,  
 τόσσα μιν ὀρμαίνουσιν ἐπήλυθε νήδυμος ὕπνος.  
 εἶδε δ' ἀνακλινθεῖσα, λύθειν δέ οἱ ἄψα πάντα.  
 795 ἔνθ' αὐτ' ἄλλ' ἐνόησε θεά, γλανκῶπις Ἀθήνη.  
 εἶδωλον ποίησε, δέμας δ' ἦκτο γυναικί,  
 Ἰφθίμη κούρη μεγαλήτορος Ἰκαρίοιο,  
 τὴν Ἐύμηλος ὅπνιε Φερῆς ἐν οἰκίᾳ ναίων.  
 πέμπε δέ μιν πρὸς δάματ' Ὀδυσσῆος θείοιο,  
 800 εἰὼς Πηνελόπειαν ὀδυρομένην γοόωσαν  
 παύσειε κλαυθμοῖο γόοιό τε δακρυσέντος.  
 ἐς θάλαμον δ' εἰσῆλθε παρὰ κληῖδος ἱμάντα,  
 στῆ δ' ἄρ' ὑπὲρ κεφαλῆς καὶ μιν πρὸς μῦθον ἔειπεν.

790. ὃ γ': as in 821. See on α 4.

791 f. μερμήριξε: gnomic aor. in a simile. This word, together with δείσας, contains the point of the comparison. Penelope broods over the issue of her son's adventure, in fear and an increasing sense of helplessness. But the simile is not a happy one. It would apply better to a warrior attacked on all sides by his enemies, to Telemachus rather than Penelope.

793. ὀρμαίνουσιν: the partic. contains the chief idea, "so many anxious thoughts was she revolving when sleep came upon her." — ἐπήλυθε: with acc. of the person only here and ν 282, elsewhere with the dat. This hemistich occurs also μ 311.

794 = σ 189.

795. See on β 382.

796. δέμας κτλ.: elsewhere (ν 288, π 157, ν 31) of Athene herself, here of a phantom sent by her. Athene

herself appears to Nausicaa in ζ 13 ff. The poet seems to think of the goddess as still with Telemachus.

797. κούρη Ἰκαρίοιο: cf. α 329.

798. Ἐύμηλος: son of Admetus and Alcestis. He is a little child in the *Alcestis* of Euripides. Cf. B 711 ff. — Φερῆς: in Thessaly, on lake Boebeis.

800. εἰὼς: sometimes denotes purpose or expectation in the *Od.*, as often in Attic. Cf. ε 386, ζ 80, ι 376, τ 367. G. 239 x. 2; H. 921; GMT. 66, 2 x. 1. — ὀδυρομένην: may be translated as an adv. modifier of γοόωσαν, bitterly lamenting.

801 = ω 323 (ἀλλ' ἴσχεο). The second hemistich occurs also π 8.

802. παρὰ κληῖδος ἱμάντα: past the bolt-strap, as we should say 'through the key-hole.' See on α 441 f. In 838 παρὰ κληῖδα means the same.

803 = ζ 21, ν 32, ψ 4, ψ 68, η 682. Cf. B 20, 59. — ὑπὲρ κεφαλῆς: i.e. at her



- “εὔδεις, Πηνελόπεια, φίλον τετιημένη ἦτορ.  
 805 οὐ μὲν σ’ οὐδὲ ἑῶσι θεοὶ ρεία ζῶντες  
 κλαίειν οὐδ’ ἀκάχσθαι, ἐπεὶ ῥ’ ἔτι νόστιμός ἐστιν  
 σὸς παῖς· οὐ μὲν γάρ τι θεοῖς ἀλιτῆμενός ἐστιν.”  
 τὴν δ’ ἡμείβετ’ ἔπειτα περίφρων Πηνελόπεια  
 ἦδ’ οὐ μάλα κνώσσουσ’ ἐν ὄνειρείῃσι πύλῃσιν·  
 810 “τίπτε, κασιγνήτη, δεῦρ’ ἤλυθες; οὐ τι πάρος γε  
 πωλέ’, ἐπεὶ μάλα πολλὸν ἀπόπροθι δώματα ναίεις.  
 καί με κέλεαι παύσασθαι διζύος ἥδ’ ὀδυνάων  
 πολλέων, αἷ μ’ ἐρέθουσι κατὰ φρένα καὶ κατὰ θυμόν,  
 ἧ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,  
 815 παντοίῃς ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν,  
 ἐσθλόν, τοῦ κλέος εὐρὺ καθ’ Ἑλλάδα καὶ μέσον Ἄργος·  
 νῦν αὖ παῖς ἀγαπητὸς ἔβη κοίλης ἐπὶ νηός,

*head*, as dream-visions always stood. Cf. *ὄναρ κεφαλῇφιν ἐπέστη* K 496, *ὕπερ-σταν* (τὸ ὄνειρον) τοῦ Ἀρταβάνου Hd. vii. 17.—*πρὸς μῦθον εἶπεν*: closes the verse more than thirty times in Homer, always with acc. of the person preceding. See on β 80.

804. *εὔδεις*: cf. B 23, Ψ 69, and, for the second hemistich, see on α 114.

805. *οὐ μὲν σ’ οὐδὲ ἑῶσι*: not indeed do they even allow thee, to say nothing of its being pleasing to them. Cf. γ 27 f., ε 212.—*ρεία ζῶντες*: contrasts a careless life with that of mortals, who are *διζυροί, δειλοί, ἀλφησταί*. This hemistich occurs also ε 122, z 138.

806. *νόστιμος*: capable of return, ἀνακομισθῆναι δυνάμενος (Schol.). So τ 85, υ 333, where *οὐκέτι νόστιμος* is equiv. to *ἀνόστιμος* δ 182.

807. *ἀλιτῆμενός*: a participial adj. from *ἀλιταίνω*, found only here, equiv. to *ἀλιτῆμων* (cf. *ὀνήμενος* β 33). The verb is construed with the acc.,

hence *θεοῖς* is best construed as a dat. of reference, in the eyes of the gods.

809. *κνώσσουσα*: only here in Homer, of the deep sleep in which visions come. The verb is used by Pindar *Pyth.* i. 8 (15) of the eagle of Zeus lulled to sleep by heavenly music.—*ἐν ὄνειρείῃσι πύλῃσιν*: at the dream-gates, figuratively said of one just entering the land of dreams. Cf. *δοιαὶ γὰρ τε πύλαι ἀμενηνῶν εἰσὶν ὀνείρων* τ 562. This was near Erebus, and the comparison is therefore to the deep sleep of death. Dreams had special means of egress from the lower world, and so could visit men readily.

810 f. *πάρος πωλέαι*: hast thou been wont to come. G. 200 κ. 4; H. 826.—*πωλέ’*: for *πωλέαι*, cf. *μυθέαι* β 202.—The last hemistich occurs also ε 80 (*ναίει*), ι 18 (*ναίων*).

814-816 = 724-726.

817. Cf. 727.

- νήπιος, οὔτε πόνων ἐν εἰδῶς οὔτ' ἀγοράων.  
 τοῦ δὴ ἐγὼ καὶ μᾶλλον ὀδύρομαι ἢ περ ἐκείνου.  
 820 τοῦ δ' ἀμφιτρομέω καὶ δεῖδια, μή τι πάθῃσιν,  
 ἢ ὃ γε τῶν ἐνὶ δῆμῳ, ἔν' οἴχεται, ἢ ἐνὶ πόντῳ.  
 δυσμενέες γὰρ πολλοὶ ἐπ' αὐτῷ μηχανώονται,  
 ἰέμενοι κτεῖναι πρὶν πατρίδα γαῖαν ἰκέσθαι."  
 τὴν δ' ἀπαμειβόμενον προσέφη εἰδωλον ἄμαυρόν·  
 825 "θάρσει, μηδέ τι πάγχυ μετὰ φρεσὶ δεῖδιθι λίην.  
 τοίη γάρ οἱ πομπὸς ἄμ' ἔρχεται, ἣν τε καὶ ἄλλοι  
 ἀνέρες ἡρήσαντο παρεστάμεναι, δύναται γάρ,  
 Παλλὰς Ἀθηναίη· σέ δ' ὀδυρομένην ἐλεαίρει.  
 ἢ νῦν με προέηκε τέιν τάδε μυθήσασθαι."  
 830 τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·  
 "εἰ μὲν δὴ θεὸς ἔσσι θεοῦό τε ἔκλυες αὐδῆς,  
 εἰ δ' ἄγε μοι καὶ κείνων οἰζυρὸν κατὰλεξον,  
 ἣ που ἔτι ζῶει καὶ ὄρᾳ φάος ἡελίοιο,

818. Cf. οὐ πῶ εἰδῶθ' ὁμοίου πολέμοιο | οὐδ' ἀγορέων I 440 f., Phoenix to Achilles, and γ 23 f.

820. τοῦ δέ: yes for him, repeats the τοῦ of 819, and introduces an explanation. The gen. here depends on the prep. in composition. — μή τι πάθῃσιν: a frequent euphemism, for lest he die. Cf. ne quid acciderit. So μ 321, ρ 596, often in the *Il.* and in later Greek.

821. τῶν: const. with δῆμῳ, like ἀλλογενῶτων β 366. Cf. ὅτε κεν τῶν δῆμον ἴκωμαι Z 225. — ἔν' οἴχεται: where he is gone, rel. clause explanatory of τῶν.

822. αὐτῷ: see on 710. — μηχανῶνται: only here used absolutely. The next verse is explanatory.

823 = ν 426, ο 30. The first hemistich occurs also ξ 282, the second ε 207, 301.

824 = 835.

825. θάρσει: followed by μηδέ τι and a second imv. also Δ 184, κ 383, Ω 171. — πάγχυ λίην: all too much. For λίην closing the verse, cf. also οὔτε τι λίην N 284.

826. τοίη γάρ: cf. β 286.

827. ἡρήσαντο: gnomic aor. — παρεστάμεναι: cf. the prayer of Odysseus to Athene πᾶρ δέ μοι αὐτῇ στήθι ν 387.

829. Cf. Δ 201 (Ζεὺς με πατήρ κτλ.).

831. ἔκλυες αὐδῆς: listenest to the voice, i.e. art here in obedience to it.

832. εἰ δ' ἄγε: then (δε) come I pray, here in apod., as also X 381. See on α 271. — κείνων οἰζυρὸν: proleptic acc. of the person, as in 836. This proleptic acc. has much of the syntactical relation of the acc. of specification.

833 = ξ 44, ν 207. Cf. ζ 442 (ὄφρα δέ μοι), τ 327 (first hemistich), and see on δ 540.



- ἦ ἦδη τέθνηκε καὶ εἰν Ἀίδαο δόμοισιν.”
- 835 τὴν δ' ἀπαμειβόμενον προσέφη εἰδωλον Ἀμανρόν·  
 “οὐ μὲν τοι κεῖνόν γε διηνεκέως ἀγορεύσω,  
 ζῶει ὃ γ' ἦ τέθνηκε· κακὸν δ' ἀνεμώλια βάζειν.”  
 ὥς εἰπὸν σταθμοῖο παρὰ κληῖδα λιάσθη  
 ἔς πνοιᾶς ἀνέμων. ἦ δ' ἐξ ὕπνου ἀνόρουσεν
- 840 κούρη Ἰκαρίοιο· φίλον δέ οἱ ἦτορ ἰάνθη,  
 ὥς οἱ ἔναργές ὄνειρον ἐπέσσυτο νυκτὸς ἀμολγῶ.  
 μνηστῆρες δ' ἀναβάντες ἐπέπλεον ὕγρὰ κέλευθα  
 Τηλεμάχῳ φόνον αἰπὺν ἐνὶ φρεσὶν ὀρμαίνοντες.  
 ἔστι δέ τις νῆσος μέσση ἀλλὶ πετρήεσσα,
- 845 μεσσηγὺς Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,  
 Ἀστερίς, οὐ μεγάλη· λιμένες δ' ἐνὶ ναύλοχοι αὐτῇ  
 ἀμφίδυμοι· τῇ τόν γε μένον λοχόωντες Ἀχαιοί.

834 = ω 264. Cf. ο 350 (τεθνᾶσι),  
 υ 208 (εἰ δ' ἦδη), X 52 (εἰ, τεθνᾶσι).

836. ἀγορεύσω: the verb has an  
 acc. of the person also in τοὺς ἀγο-  
 ρεύεις π 263.

837 = λ 464. Cf. Δ 355 for the  
 verse-close, and μεταμῶνια βάσεις σ 392.  
 —ζῶει κτλ.: see on β 132. —κακόν:  
 sc. ἐστίν.

838. παρὰ κληῖδα: see on 802.

839. ἐς πνοιᾶς ἀνέμων: cf. ἦ δ' ἀνέ-  
 μου ὡς πνοιῇ ἐπέσσυτο ζ 20, of Athene.  
 The dream-phantom has an ethereal  
 nature, much like that of departed  
 spirits, which are also called εἰδωλα.  
 —With the second hemistich, cf. ὃ δ'  
 ἐξ ὕπνου ἀνόρουσας K 519.

841. ὥς ἔναργές: (seeing) how  
 clearly; ὥς was originally an excl.,  
 then passed into a causal rel. See on  
 β 233. —νυκτὸς ἀμολγῶ: in the dead  
 of night. The phrase always closes the

verse (cf. also Δ 173, O 324, X 28, 317).  
 The etymology of ἀμολγῶ is obscure.

Vs. 842–847. The suitors depart to  
 lie in wait for Telemachus.

842. Cf. ο 474 (οἱ μὲν ἔπειτ') = A 312.

—ἀναβάντες: see on α 210.

843. αἰπὺν: epith. of φόνον, as of  
 ὕλεθρον α 11.

844. ἔστι δέ: see on γ 293.

845. Only the names vary in N 33  
 (Τενέδοιο καὶ Ἰμβρον), Ω 78 (Σάμου τε  
 καὶ Ἰμβρον). Cf. 671.

846. Ἀστερίς: a mythical name.  
 —ἐνι: i.e. ἐνεῖσιν.

847. ἀμφίδυμοι (cf. δίδυμοι): double,  
 i.e. one on each side of the island,  
 towards Same, and towards Ithaca.  
 Cf. the two harbors of the equally  
 mythical city of the Phaeacians ζ 263.  
 —τῇ: adv., there.—There is refer-  
 ence to this ambushade of the suitors  
 again in ν 425 f., ο 28 ff., π 365 ff.

## APPENDIX.

## I. MANUSCRIPTS, EDITIONS, AND AUXILIARY LITERATURE.

## MANUSCRIPTS.

THERE is no Ms. of the *Odyssey* which can compare in excellence with the *Venetus A* of the *Iliad*, and none is so facile princeps. The Codex *Harleianus* No. 5674 (*H*) makes the nearest approach to this distinction. This Codex is in the British Museum. It was written in the thirteenth century, on 150 leaves of parchment in small folio, and contains the entire *Odyssey*, with scholia of comparatively early date and great value, though not nearly so full or valuable as the best scholia to the *Iliad*.

Without any attempt to assign a relative value to them, the only other Mss. of the *Odyssey* to which reference is made in this Appendix may be briefly noticed as follows: (*A*) Codex *Augustanus*, in the Munich library, No. 519 B, probably of the fifteenth century, containing on 253 quarto pages of cotton paper the entire *Odyssey* and the *Batrachomyomachia* as far as verse 161, with variants and corrections on the margin, — a careless copy of a good text; (*M*) Codex *Venetus* No. 613, in the library of St. Mark's, at Venice, of the thirteenth century, containing on 296 quarto pages of linen paper the entire *Odyssey* and *Batrachomyomachia*, with scholia, — a painstaking copy, in four distinct handwritings.

## EDITIONS.

For Homeric bibliography previous to Wolf, cf. Jebb, *Introduction to Homer*, pp. 198 ff., Seymour, *Iliad* i.-iii., Appendix, pp. 195 f. The text-editions referred to in this Appendix are:

(W.) *Homeri et Homeridarum opera et reliquiae, ex recensione F. A. Wolfii*, 4 vols., Leipsic, 1804-1807. In this edition special stress is laid on the testimony of Eustathius, the scholia and grammarians, in an attempt to improve the traditional text of the Mss.

(B<sup>1</sup>.) *Homeri opera, ex recognitione Immanuelis Bekkeri*, 2 vols., Berlin, 1843. Bekker was a pupil of Wolf, and this, his first edition of Homer, gives the best form as yet of an amended Alexandrian text.

(B<sup>2</sup>.) *Carmina Homerica. Immanuel Bekker emendabat et annotabat*, 2 vols., Bonn, 1858. In this edition the editor strives to go back of tra-



dition, and to reach the form of the poems in which they were originally sung. The initial digamma is restored when metrically possible. The annotations are a miracle of brevity, but abound in far-reaching suggestions and combinations. One may still glean from them with profit.

(La R.) *Homeri Odyssea, ad fidem librorum optimorum edidit J. La Roche*, 2 parts, Leipsic, 1867-1868. The text is Alexandrian. The critical apparatus is the best yet provided, and very laborious, but needlessly minute, inaccurate, and based on an insufficient collation of Mss. A new critical edition of Homer by Ludwich is eagerly awaited.

(N.) *Homeri Odyssea, cum potiore lectionis varietate [Homeric Carmina, Vol. ii.] edidit Augustus Nauck*, 2 parts, Berlin, 1874. The text is restored independently of tradition, advancing on the lines of Bekker's second edition. The critical notes are between Bekker's and La Roche's in method and scope. The digamma is regarded, but not printed.

(C.) *Homeri Odyssea, scholarum in usum edidit Paulus Cauer*, 2 parts, Leipsic, 1886-1887. This excellent little edition attempts to utilize for school purposes what the editor deems to have been securely established by the labors of Bekker, Nauck, and their followers, independently of current tradition. It contains also a very brief but judicious *apparatus criticus*.

(DH.) *Homeri Odyssea, edidit Guilielmus Dindorf*, 5th ed., revised by C. Hentze, Leipsic, Teubner, 1884 (the text of the present edition, substantially agreeing with that of AH.).

The exegetical editions specially referred to in this Appendix are:

(A.) *Homers Odyssee, für den Schulgebrauch erklärt von K. F. Ameis*, 2 vols., 2d ed., Leipsic, 1861-1862. The views here held by Ameis himself are sometimes contrasted with those which the revision of his commentary by Hentze now presents.

(AH.) *The same*, 8th ed., (a-ζ), revised by C. Hentze, Leipsic, 1884 (the basis of the notes in the present edition).

(F.) *Homers Odyssee, erklärt von J. U. Faesi*, 2 vols., 3d ed., Berlin, 1855-1856. A very judicious, conservative, and concise edition.

(FK.) *The same*, 5th and 6th editions, revised by W. C. Kayser, 1869-1873. The revision is very independent, with strong Alexandrian tendency.

(FH.) *The same*, 8th ed., (a-μ), revised by Gustav Hinrichs, 1884. The slight revision is in sympathy with the views of Kirchhoff.

(D.) *Homers Odyssee, erklärende Schulausgabe von Heinrich Düntzer*, 2d ed., Paderborn, 1875-1880. An unsystematic work, full of *adversaria*, but often suggestive.

(Hn.) *The Odyssey of Homer, edited with marginal references, etc.*, by Henry Hayman, 3 vols., London, 1866-1882.

(My.) *Homer's Odyssey, edited with English notes, appendices, etc.*, by W. Walter Merry and James Riddell, vol. i., Oxford, 1876.

Other exegetical editions are :

*Homeri Odyssea*, by Baumgarten-Crusius, 3 vols., Leipsic, 1822-1824.

*Erklärende Anmerkungen zu Homers Odyssee, (α-μ)*, by G. W. Nitzsch, 3 vols., Hanover, 1826-1840.

*Homers Odyssee*, edited by V. H. Koch, Hanover, 1873-1878.

*Homer, Odyssey, Books i-xii.*, ed. by W. W. Merry, 4th ed., Oxford, 1876.

*Homers Odyssee*, edited by F. Weck, (α-ι), Gotha, 1886.

#### AUXILIARY LITERATURE.<sup>1</sup>

*Index Homericus*, by Seber, Oxford, 1780.

*Lexilogus*, by Philip Buttmann, 2 vols., Berlin, 1818, 1825.

*Wörterbuch über die Gedichte des Homeros*, by Seiler-Capelle, 8th ed., Leipsic, 1878.

*Lexicon Homericum*, edited by H. Ebeling, 2 vols., Leipsic, 1871-1885.

*Homeric Dictionary*, by G. Autenrieth, translated by R. P. Keep, New York, 1876.

*Concordance to the Odyssey and Hymns of Homer*, by Henry Dunbar, Oxford, 1880.

*Verbum Homericum*, by Eugen Frohwein, Leipsic, 1881.

(M.) *Grammar of the Homeric Dialect*, by D. B. Monro, Oxford, 1882.

*Parallel-Homer*, by C. E. Schmidt, Göttingen, 1885.

*Scholia Graeca in Homeri Odysseam*, ed. by Dindorf, 2 vols., Oxford, 1855.

*Commentarii ad Homeri Iliadem et Odysseam*, by Eustathius, 7 vols., Leipsic, 1825-1830.

*Aristonici Reliquiae*, edited by L. Friedländer (*ad Il.*), Göttingen, 1853.

*Idem*, edited by O. Carnuth (*ad Od.*), Leipsic, 1869.

*Nicanoris Reliquiae*, edited by L. Friedländer (*ad Il.*), Königsberg, 1850.

*Idem*, edited by O. Carnuth (*ad Od.*), Berlin, 1875.

*De Aristarchi studiis Homericis*, by K. Lehrs, 3d ed., Leipsic, 1882.

*Die Homerische Textkritik im Alterthum*, by J. La Roche, Leipsic, 1866.

*Aristarchs Homerische Textkritik, nach den Fragmenten des Didymos*, by A. Ludwich, 2 vols., Leipsic, 1884-85.

<sup>1</sup> No attempt is here made to give an exhaustive literature. The editor has found the books mentioned useful. They might be less useful to others, and books not mentioned here might be more useful to any one.



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- Homerische Abhandlungen*, by H. Düntzer, Leipsic, 1872 (collected essays).
- Die Interpolationen bei Homer*, by W. Christ, Munich, 1879.

*Die Wiederholungen gleicher und ähnlicher Verse in der Ilias*, by the same, Munich, 1880.

*Die Wiederholungen in der Odyssee*, by K. Sittl, Munich, 1882.

*Homer oder Homeriden*, by W. Christ, Munich, 1884.

*Zur Chronologie der altgriechischen Epos*, by the same, Munich, 1884.

## II. CRITICAL NOTES.<sup>1</sup>

### A.

This book comprises the action of the first day of the poem. More than most books it abounds in 'centos,' borrowed passages and verses, and stock epic material. It was probably compiled to serve as an introduction to the whole poem, when this had been itself brought into more or less consistency after the union of several poems originally distinct. How many and what these ultimate poems were, cannot be determined. The school of critics who follow Kirchhoff generally agree on at least three, a 'Telemachy' ( $\beta - \delta +$ ), a 'Return of Odysseus' ( $\epsilon - \mu +$ ), and a 'Vengeance of Odysseus' ( $\phi - \omega$ ). The Alexandrian critics, and their modern followers, try to remove the inconsistencies resulting from such an origin of the poem by rejecting certain verses and correcting others. No general lines of agreement can be traced among this school.

**Vs. 1-10.** This prooemium resembles, and probably imitates, that of the *Il.* It is, however, far inferior to it in distinctness. Cf. Bekker, *Hom. Blät.* i. 99 ff., Wilamowitz, *H. U.* p. 18. Vergil's prooemium to the *Aeneid* combines features of both.

**1. πολύτροπον:** this epith. is intended to make plain who the hero is, as much as though his name and descent were stated formally. It was an *ἀπορία* of the ancient critics whether it was complimentary to the hero

<sup>1</sup> Zen. = Zenodotus of Ephesus, Librarian of the Alexandrian Museum, flouruit circa 260 B.C.

Arist. = Aristophanes of Byzantium, pupil and successor of Zenodotus, flouruit circa 200 B.C.

Ar. = Aristarchus of Samothrace, pupil and successor of Aristophanes, flouruit circa 180 B.C.

Did. = Didymus Χαλκέντερος, an Alexandrian grammarian who flourished early in the Augustan age, author of a treatise on the recension of Homer by Aristarchus.

Eust. = Eustathius, archbishop of Thessalonica, who flourished in the latter half of the twelfth century, compiler of a huge commentary on the *Iliad* and *Odyssey*.

For these and other ancient critics of Homer, see Jebb's *Homer*, pp. 92-102. — *ἀθετεῖται* (or *ἀθετοῦνται*) is a term of the ancient scholia, meaning that Aristarchus rejected the verse (or verses). — *προηθετοῦνται* means that Aristarchus agreed with his predecessor in rejecting verses.



or not. Many modern commentators (Nitzsch *et al.*, also Voss in his translation) render by *much-wandered*, i.e. *πολύπλαγκτον*, and regard the rel. clause following as epexegetical. This view is urged most recently by La R. in *Zeitsch. f. d. österr. Gymn.* xxxviii. pp. 161 ff.

2 f. Most editors punctuate with colon after this verse and comma after the next; B.<sup>2</sup> and A. with comma after both. The rel. const. may, of course, be abandoned in 2. — *ἔθεν ἄσπεα*: the *-ν* was added after the original *ρ* of *ἄσπεα* was forgotten. N. omits it. — *νόον*: considered *ἄμεινον* by Ar.; *νόμον* Zen., prob. the original reading, though the word is not elsewhere found in Homer. Cf. Wilamowitz, *H. U.* p. 20.

4. The last dipody closes the verse six times besides in Homer. Cf. *πάθον ἄλγεα θυμῷ* ν 263, καὶ *πάθεν ἄλγη* Ω 7. K. sees distinct reference to this prooemium in ν 90 f. If, however, his view of the relative age of α 1-87 be incorrect, the reverse relation may exist between the two passages.

6-9. Bracketed by K. as 'late interpolation.'

6. *ῶς*: the rules of the ancient grammarians for the accentuation of this adv. are conflicting. B. prints *ῶς*, W., N., C., *ὦς*. See La R., *H. T.* p. 380 ff.

7. *αὐτῶν*: Ar.; *αὐτοί* B., from one mediocre Ms., comparing 33.

11. *ἐνθα*: at best abrupt. K. regarded it as rel., punctuating with comma after 10, and closing the prooemium with 15. There is no such graceful transition to the story as A 8-11. Vs. 11-21 correspond rather to A 12-52.

15. *σπέσσι*: *σπέεσι* N., C.

17. *τῷ*: AH. construes with *ἐπεκλώσαντο*, making the latter refer to the following council of the gods. FK. and FH. construe as in the note.

18 f. *οὐδ' ἐνθα . . . καὶ . . . φίλοισι*: the interpretation of the notes (AH., FH.) finds here allusion to ν-ω. So Nitzsch, who considered the phrase as parenthetical (*διὰ μέσον ἀναπεφώνηται* Ar., in Schol. Π 46), and found the apod. to *ὅτε δὴ* in *θεοὶ δέ*. So FK. In this case the repetition of *θεοὶ* is hard to account for. A simpler interpretation is to make *ἐνθα* = *τότε* (Ar.), and *καὶ . . . φίλοισι* pred., parallel with *πεφυγμένος, καί* being used instead of *οὐδέ*: *not even then was he safe out of hardships and (nor) at home*. So F., D., My. But no good instance of such use of *οὐδέ* (ε 414 is cited) can be found in Homer.

21. The first hemistich occurs also as such φ 254 (gen.), χ 291. Elsewhere (β 17, ν 126, υ 369, Α 140) it closes the verse. — K. thinks vs. 20 f. copied in ζ 330 f. See above, on 4.

24. Crates of Mallus, the Pergamene rival of Ar., read *ἤμην . . . ἡδέ*, Strabo i. p. 30.

25. ἀντιόων: C. restores everywhere the earlier forms ἀντιόων, etc.

27. Ὀλυμπιον: Ὀλύμπιοι? N. 28. τοῖσι: local dat. AH.

29-31. K. holds these to be a poor adaptation of δ 187-189, and brackets them. See above, on 4. Five Mss. (incl. H) close v. 31 with ἔπεα πτερόεντα προσηύδα (= δ 189).

37. ἐπεί πρό οἱ: ἐπεὶ οἱ? N., suggesting an original influence of ε.

38. The edition of Massalia (see Jebbs' *Homer*, p. 91) had here πέμψαντες Μαίης ἔρικυδέος ἀγλαὸν νιόν. Instead of εὐσκοπον, διάκτορον was sometimes read, as in 84.

43. The second hemistich occurs also X 271 (ἀποτίσεις).

46 f. The first hemistich occurs also λ 181 = π 37 (κείνη), ο 155 (κείνῳ). — καὶ λίην: opens the verse also ι 477, γ 393, ρ 312, A 553, Θ 358, T 408. — ὀλέθρῳ, | ὥς: with B. The usual reading is ὀλέθρῳ · | ὥς, and so C. corrects even at ο 359.

49. πῆματα πάσχει: τῇλ' ἀλλάγεται Schol. on ε 3.

50. The first hemistich occurs also 198, μ 283. — On the indefinite definiteness of such data in the *Od.*, see Strabo i. p. 26.

51. δώματα ναίει: most Mss. (incl. AHM) have δώμασι, but all editors follow Eust. Bentley would have read πότνια instead, 'κοῦ δώματα ἔναιεν sed σπέος.'

52 ff. The interpretation of this dubious passage given in the notes is essentially that of Preller, who is followed by Furtwängler in Roscher's *Lexicon s. v. Atlas*. Homer does not mention Atlas except in the two passages cited. In Hesiod *Theog.* 517-520, 746-749, there are no 'pillars.'

56. λόγοισιν: ἔπεισιν N., to remove the rare word. In O 393 he corrects ἔτερπε λόγοις to ἔτερπε λόων (from the λούων of a Schol.).

58 f. An awkward improvement of η 223 f. acc. to Wilamowitz, *H. U.* p. 18.

59-62. The last dipody of 59 and first hemistich of 60 occur together also O 553 f., the dipody also Θ 201. The first hemistich of 61 occurs also Π 272, P 165, X 89; the first hemistich of 62 also δ 99, ε 307, Ω 256, 494. With the verse-close of 62, cf. ὠδύσατο Ζεὺς Σ 292.

65. Wilamowitz is prob. right in considering the verse as borrowed in a from K 243 (*H. U.* p. 15), rather than vice versa (Sittl, *Wiederholungen in der Odyssee*, p. 32 f.).

69. ἀλάωσεν: N. suggests ἀπάμερσεν (ἀπαμέρσας) in both passages.

70. The first hemistich closes the verse in A 264; for the second, cf. besides B 118 (τοῦ γάρ) = I 25, N 484 (δ τε), Ω 293 (καὶ εὔ) = 311. — δον: see Curtius, *Erläuterungen*<sup>2</sup>, p. 159 f. — ἰστί: so most Mss. (incl. AHM), and Eust., W., La R., but ἔσκε B., N., C., on the authority of one Ms.



and the lemma of a scholiast. The impf. would accord with the view that Cyclops lost his life with his sight. See App. on  $\beta$  20.

**73.** With the second hemistich, *cf.* that of  $\lambda$  306 (*μυγήναι*). The first is in 15.

**83.** *πολύφρονα*: Eust., La R., N., C., comparing the passages cited in note. *δαίφρονα* has equal Ms. authority, and is read by W., B. The verse is necessary and genuine, acc. to K., only in  $\phi$  and  $\nu$  329, but 'interpolation' in  $\alpha$ ,  $\xi$ ,  $\nu$  239.

**84.** The second hemistich occurs only here in the acc., but thirteen times in the nom., and once in the dat.

**85.** *τάχιστα*: Lehrs and N. have suggested *παραστάς*, thus removing the inconsistency of not having Hermes actually start till  $\epsilon$  44. This inconsistency is one of K.'s main supports in regarding  $\alpha$  88- $\epsilon$  41 as an insertion. Even from  $\alpha$  1-88, thus held to be part of an old nostos-poem, K. has been compelled to bracket as 'interpolation' vs. 6-9, 29-31, 83. Wilamowitz seems to have succeeded in proving that  $\alpha$  1-87 does not differ in character from the rest of the book.

**93.** *Σπάρτην*: *Κρήτην* Zen., and at 285 f. *κείμεν δ' ἐς Κρήτην τε παρ' Ἰδομενεῖα ἀνακτα* | *ὅς γὰρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων* (Schol.  $\gamma$  313, also  $\alpha$  85,  $\beta$  359,  $\delta$  702). This couplet follows here in some good Mss., prob. from a marginal note. K. believes Zen. must have read *Κρήτην* also at  $\beta$  214, 359, though the scholia speak as if he did not. The edition of Antimachus (*cf.* Jebb's *Homer*, p. 91) read *ᾠγυλίην* at  $\alpha$  85, which *κατὰ Κρήτην Ἡσίοδος φησι κείσθαι*. Zen. made the correction, acc. to K., to remove the chronological inconsistency of the poem in having Telemachus linger a month at Sparta after showing eagerness to be off ( $\delta$  594 ff.). The time was occupied, Zen. argued (*κατὰ τὸ σωπώμενον*), by a further journey to Crete. *Cf.* the story of Odysseus  $\tau$  172 ff. ( $\xi$  382 f.).

**96-101.** A 'cento,' made up of formulaic verses and phrases, which, in some respects, do not harmonize with this context. Vs. 96-98 are transferred from Hermes to Athene, as 99-101 imitate the description of his magic wand  $\epsilon$  47 f. *etc.*, although 99 is elsewhere used only of a warrior going forth armed. So 100 f. are borrowed from descriptions of Athene as war-goddess in battle scenes of the *Il.* *Cf.* the common formula of preparation for departure  $\beta$  4 *etc.*, and less ornate descriptions of Athene's departure from Olympus, B 166 f.,  $\Delta$  73 f. = X 186 f. =  $\omega$  487 f., H 19.

**97 f.** *προηθεοῦντο, κατὰ δὲ τὴν Μασσαλιωτικὴν οὐδ' ἦσαν*. Ar. thought the verses proper in  $\epsilon$  and  $\Omega$ , but not here.

**99-101.** *ἀθεοῦνται*. Ar. held them to be interpolated from E. B.<sup>1</sup> rejected them, and they are bracketed by F., and My. B.<sup>2</sup> rejected 97-

101, and they are bracketed by AH., D., FK., Hn., while W., La R., FH. and C. leave them intact. K. considers them a rude and careless compilation.

106. ἔπειτα : ἐκεῖθι N.

110. οἱ μὲν οἶνον : B.<sup>2</sup>, N., following Eust. and a Schol. The Ms. evidence favors οἱ μὲν ἄρ' οἶνον, and so K. reads. Some parts of Homer are doubtless late enough to have originally ignored the *ς*.

112. καὶ πρότιθεν, τοὶ δέ : Herodian, B., N. The Mss. (exc. *M*), Eust., W., La R., have προτίθεντο ἰδέ. W. L. Kayser argued that Ar. read ἰδὲ πρότιθεν τοὶ δέ, and so A. and AH. till the eighth ed. Elsewhere ἰδέ is not found so early in the verse.

115 f. Adapted from *ν* 224 f., acc. to K. τῶν μὲν leads one to expect a τῶν δέ referring to another group of suitors who suffered otherwise. Cobet suggests τῶν μὲν μνηστήρων, or to read as in *v*.

117. δώμασιν : La R. There is equally good Ms. authority for κτήμασιν, though the latter was ἐν ταῖς εἰκαιστέραις (*sc.* γραφαῖς). So W., B., N., C. — οἷσιν ἀνάσσοι : the phrase occurs δ 9 and Ω 202 as verse-close, and β 234 = ε 12 in the second place, but always as a rel. clause.

128. δοῦροδόκης : the view in the note is that of Döderlein and Gerlach (*Philol.* xxx. p. 513). It leaves the epith. ἐνξόον somewhat out of account. This applies better to a chest or frame of some sort, fastened to the pillar.

136-142. A 'cento,' in which different verses are rejected by different editors, both ancient and modern. Ar. rejected 140 (K.) and prob. 139 also (Ludwich), because Mentès was not an unexpected and sudden guest (Schol. δ 54). Either this couplet or 141 f. is unnecessary. The latter is rejected or bracketed by W., B., D., F., FK. AH. brackets 140 alone, Hn. 140-142. The passage is left intact by A., N., FH., My., C., though N. suspects 140. K. of course regards it as modelled on δ and ο.

144-150. A 'cento.' V. 148 precedes 147 in some Mss., and in some there follows the formula for distribution to each feaster γ 340 (*cf.* α 143). This is held to be indispensable here by K., who points out that elsewhere 146, 148 are used of preparation for the solemn libation, and not, as here, of the profane act of drinking. V. 147 he thinks borrowed from π to add eating to the scene. AH. brackets 148 on account of its redundancy. It is wanting in one good Ms.

151. μνηστήρες τοῖσιν μὲν : the forced interpretation of AH. given in the note is based on the fact that elsewhere the subj. of the formula 150 is not repeated after it. But this would be a slight liberty for a compiler to take (K.). Much better therefore is the usual punctuation ξῖντο |



μνηστῆρες, τοῖσιν κτλ. Otherwise the μνηστῆρσιν τοῖσιν μὲν (cf. 116) proposed by Nitzsch would deserve notice.

153. περικαλλία θῆκεν: περικαλλέ' ἔθηκεν B.<sup>2</sup>, La R. — K. points out that the verse is adapted to a blind bard like Demodocus in θ, but not to Phemius.

167. θαλπωρή: κατ' ἐνίους τῶν πάνυ ἀξιολόγων, ἐλπωρή (Schol.).

171-173. Ar. rejected these verses as borrowed from ξ, and inappropriately addressed here to Athene βασιλικὴν ἔχουσιν στολήν.

177. ἐπίστροφος: the more usual interpretation is that preferred by Eust. and found in the scholia, *conversant with*, παρὰ πολλοῖς ἀνθρώποις ξενιζόμενος. This accords best with the καὶ κείνος *he too*. Nitzsch compares ἐπιστρέφεται Hom. Hym. xxvii. 10, and ἐπιστροφῶσι ρ 486. Cf. πολύτροπον 1.

183. πλέων ἐπὶ οἶνοπα: N. suggests πλώων οἶνοπα. — The second hemistich occurs with κατὰ γ 302, ο 453.

184. Τεμέσσην: a Schol. also refers this to Τέμψα, a city of Bruttii. Ταύτης δὲ τῆς Τεμέσσης φασὶ μεμνήσθαι τὸν ποιητὴν, οὐ τῆς ἐν Κύπρῳ Ταμασσοῦ. λέγεται γὰρ ἀμφοτέρως. καὶ δείκνυνται χαλκουργεῖα πλησίον, ἃ νῦν ἐκλείπεται Strabo, vi. p. 255. Wilamowitz argues for this identification H. U. p. 24.

185 f. προηθεοῦντο ὑπὸ Ἀριστοφάνους, κατ' ἐνια δὲ τῶν ἀντιγράφων οὐδ' ἐφέροντο (Did.). K. finds 185 essential in ω, but both verses unnecessary here, and therefore concurs in the ancient athetesis.

199. Rejected by B.<sup>2</sup> as redundant.

200 f. Original in ο, acc. to K.

204. εἴ πέρ τε: εἴ πέρ ἐ N., Cobet, C.

211. The first hemistich occurs also λ 524, Δ 260, K 539; the second, with acc. after ἐπί, ω 50 and thrice in the II. W. read ἐπί here, following inferior Ms. evidence. La R. establishes the distinction ἐνὶ νηυσὶν = navibus vehi, ἐπὶ νηυσὶν = naves petere (E 327).

215. Cf. τὸν δ' ἐμέ φασιν | γείνασθαι Φ 159 f., and the scholia thereon cited by B.<sup>2</sup>: ὁμοίως Εὐριπίδης 'μήτηρ φιλότεκνος μᾶλλον πατρός· ἡ μὲν γὰρ αὐτῆς ὄντας οἶδ', ὃ δ' οἶσται.' καὶ Μένανδρος 'αὐτὸν γὰρ οὐδεὶς οἶδε τοῦ ποτ' ἐγένετο, ἀλλ' ὑπονοοῦμεν πάντες ἢ πιστεύομεν.' In societies of primitive organization, hereditary rights are based on maternity.

222. νόνημον: W.; νόνημον Mss.

225. τίς δὲ ὁμιλος: τίς δαὶ ὁμιλος Ar. here, and ποῦ δαὶ νηῦς ω 299, against the Mss., influenced prob. by metrical reasons. In πῶς δ' αἰ τῶν ἄλλων Τρώων φυλακαί K 408, Ar. also read this late colloquial particle, as does Venetus A. He is followed only by La R., C. N. suggests here τίς δὴ δαίς, τίς ὁμιλος.

234. *ἰβόλοντο*: *H* and Hesychius; *ἐβούλοντο* *A* and Eust.; *βούλοντο* *M*; *ἐβάλοντο* *H* (*supra*) and *W.*, ἀντὶ τοῦ μετέβαλον.

238-241. Inaptly borrowed from *ξ*, acc. to *K*.

254-266. A clumsy imitation of *δ* 340-346, acc. to *K*.

259. *Ἐφύρης*: Eleian in *β*, but here thought of as Thesprotian, since *Ilus* and *Mermerus* belong to Thessalian legend (*Wilamowitz, H. U.* p. 25).

261. *ὄφρα οἱ εἴη*: *ὄφρα δαεῖη* Zen.; *ἦν πον ἐφεύροι* Schol.

271-302. This whole passage is shown by *K*. (*Excurs. i.*) to be a conscious adaptation of material given in original and more natural connection in *β* and *γ*, producing here some confusion and much inconsistency. Some interpretations in the notes are apologetic.

278. The edition of Rhianus the Cretan, of importance second only to those of Aristarchus, omitted this verse (*Ludwich*). No editor except *AH.* follows.

285. See on 93.

318. *ἄξιον ἁμοιβῆς*: *ἄξιος ἁμοιβή*? *N*.

320. *ἀνοπαῖα*: *Mss.* and *Ar.*, who took it to be the name of a bird; *ἀνοπαῖα* *W.*, *B.*, *La R.*, *N.*, with *Herodian* and *Hesychius*; *ἀν' ὄπαῖα* *Voss*, *FH.*, with *Crates*, translating *through*, or *along the roof-holes*. The interpretation and argument in the note are those preferred by *Eust.*, followed by *Nitzsch*. Other views are mentioned by *Eust.*, ἀνὰ τὴν ὀπὴν τὴν ἐν μέσῳ τ' ὀροφῆς, πόρρω τῆς ὀψεως (*ἀοράτως*). Modern interpreters are divided among these views.

326. The forms *ῥατο* etc. are read by *C*.

331-335. Acc. to *K.*, the verses are original in *σ* and *φ*, but borrowed by the compiler of *α* and used by him again in *π*.

333. *Jebb* (*Journal of Hellenic Studies*, vii. 170 ff.) insisted upon this close proximity of the two rooms as constituting a Hellenic type of house, differing from the 'Oriental type' at *Tiryns*, where the *θάλαμος* is distant from the *μέγαρον*, and to be reached only by circuitous routes. The probability grows, however, that the palace at *Tiryns*, as well as those more recently discovered at *Mycenae*, and on the *Acropolis* of *Athens*, is not Oriental, but Homeric.

337. *οἶδας*: *Mss.* and *Ar.* (*Ἀρίσταρχος* δὲ οὐ δυσχεραίνει τῇ γραφῇ *Ludwich*); *ἦδεις* Zen., *ἦδης* *B*.

344. The formula was seen by *Ar.* to be of late origin, the product of a time when *Hellas* meant all Greece. He therefore rejected all four passages. *K.*, holding to a late origin of *α* and *ο*, considers the verses genuine in them, but in *δ*, for the reason given in the Schol. (*Ar.*), viz. the clumsy repetition of *ἐσθλόν* and the superfluousness of the verses, he



rejects them as 'interpolations.' Modern editors vary greatly. The verses are retained in  $\alpha$  and  $\delta$ , by La R., My.; retained in  $\alpha$  only, by W., F., FH., Hn., C.; N. brackets only  $\delta$  816. The others reject all.

351 f. Cited by Plato, *Rep.* iv. 424, in urging that the overseers of the ideal city must prevent innovations in music and gymnastic, *φοβούμενους ὅταν τις λέγῃ ὡς τὴν*

... αὐδὴν μᾶλλον ἐπιφρονέουσ' (attendunt) ἄνθρωποι  
ἢ τις ἀειδόντεσσι νεωτάτῃ ἀμφιπέληται,

μὴ πολλάκις τὸν ποιητὴν τις οἴηται λέγειν οὐκ ἄσματα νέα ἀλλὰ τρόπον ψῶδης νέον, καὶ τοῦτο ἐπαινῇ. The variation in the first verse might well be the result of an error in citing from memory, that in the second a playful parody.

356-364. All taken from  $\phi$ , acc. to K., with change of τόξον to μῦθος. Ar. rejected 356-359 here, but approved them in  $\phi$  and Z. They were lacking here ἐν ταῖς χαριεστέραις γραφαῖς. Ar. is followed by B., AH., FK., My. Other editors retain the verses even in  $\alpha$ . — τὰ σ' αὐτῆς: all editors but N.; σαντῆς Mss. and Eust. in all the passages. Here an inferior Ms. has σαῦτῆς, in Z a very good Ms. has σ' αὐτῆς, and in  $\xi$  185 a very good Ms. has σαῦτοῦ. In all cases N. reads τέ' αὐτῆς etc.

365 f. Borrowed from  $\sigma$ , acc. to K., where they are appropriate, but here a caricature. The first verse is used again by the author of  $\alpha$ , in  $\delta$ .

370 f. Strabo (xiv. p. 648) cites these verses with αὐδῇ, as an inscription on the base of a bronze statue in honor of a καθαροδός Anaxenor, in the theatre at Magnesia. He says, however, that for lack of space the  $\epsilon$  was not graven in the last word, so that it might be taken as nom.

374-380. Bracketed by AH.

402. δώμασιν οἷσιν: most Mss. (incl. H), Eust., followed by W., A.; δώμασι σοῖσι AM, followed by B., La R., N., C.

404. ἀπορραΐσει: ἀπορραΐσει Voss, followed by B.

414. ἀγγελίης: codd. AHM+, Eust., La R., N.; ἀγγελίῃ inferior Mss., B., C.; ἀγγελίης πείθεται Naber, comparing  $\beta$  255 f. etc.

424. The scholia notice another formulaic verse as read here by some: δὴ τότε κοιμήσαντο καὶ ὕπνου δῶρον ἔλοντο (cf. I 713). In the Argolic edition this followed v. 424, and prob. began with ἐνθα δέ (Ludwich).

437. A laughable perversion of B 42, acc. to K. and Wilamowitz.

## B.

This book comprises the action of a single day, the second in the chronology of the poem as it now stands. Its main portions were prob. incorporated into the *Od.* from some older poem dealing especially with

a hero Telemachus. The opening and closing portions of the book (1-24, 382-434) seem like compilations from stock epic material and borrowings from other epic poems, made for purposes of juncture and adaptation to new contexts. The nature and extent of the 'Telemachy' is matter of controversy.

3 ff. Codex Vindobonensis No. 56 has *περὶ δὲ μέγα βάλλετο φάρος* (cf. B 43), and, following v. 4, *ἀμφὶ δ' ἄρ ὤμοισι βάλετο ξίφος ἀργυρόηλον* (cf. B 45).

6-8. οὐδὲν μὲν ἀντιπράττουσιν (*correspond*) οἱ στίχοι πρὸς τὴν παρούσαν ὑπόθεσιν, οἰκειότεροι δὲ μᾶλλον εἰσιν ἐν Ἰλιάδι (Ar.).

11. *H* has *ἄμα τῷ γε κύνες πόδας ἄργοι ἔποντο*, and so *W*. But the reading is prob. due to the influence of *ἐννέα δέ σφι κύνες πόδας ἄργοι ἔποντο* Σ 573, as *B*. pointed out. The numeral is more Homeric, and has preponderating Ms. authority. Cf. Vergil's *nec non et gemini custodes, etc.*, *Aen.* viii. 460. Mahaffy, *Social Life in Greece*, p. 57, quotes this verse as proof of the high regard felt for dogs in the Homeric age, in that a man was not alone if he had his dog with him. Similarly Hayman in his note *ad loc.* This is a doubtful inference from such use of stereotyped elements. The formula 'runs out' in such a phrase as *δύω δ' ἄμ' ἔποντο νομῆς* ρ 214, of Melantheus the goatherd *αἴγας ἄγων*.

15-24. Cf. ω 422-425, a passage thought to be based on this. Bergk (*Griech. Literaturgesch.* i. p. 662) assumes that a verse has fallen out after 16, to which the *καὶ γάρ* of 17 had a more direct reference, and, with the help of ω 423, he suggests: *δακρυχέων· πένθος γὰρ ἐνὶ φρεσὶν ἦν οἱ ἄλαστον*. Cf. ξ 174.

19 f. *ἀθετοῦνται οἱ δύο στίχοι καὶ ὀβελίζονται· κακὸς πλάστοι γάρ εἰσι πρὸ τῶν Ὀδυσσεύως διηγημάτων* (Ar.). See La R., *H. T.* p. 483.

20. *πύματον*: most commentators (*D., F., FK., FH., My.*) construe with *τόν*, and so the compiler of the verse evidently meant it to be taken, viz. *πύματος ἦν ὁ Ἀντιφῶς τῶν ἐξ τοῦ Ὀδυσσεύως ἐταίρων οὗς ὁ Κίκλωψ ἐθονήσατο πρὸς ἐσπέραν* (Eust.). Cf. ι 291, 311, 344 for the story, and ι 369 for the idiom. Merry translates: *and dressed him last for supper*. The first hemistich occurs as such Σ 402. It follows the first foot of the verse ι 476 = μ 210 (*εἴλει ἐνί*), Ω 83 (*εὔρε δ' ἐνί*). For the pl. of the phrase, see on α 15. The verse-close, *ὠπλίσσατο δόρπον* (*δεῖπνον*), occurs also ι 291, 311, 344, κ 116, Λ 86. The compiler here freely used the stock phrase to form one trans. verbal idea = *ἐθονήσατο devoured*, a usage for which no parallel can be found. Eustathius, in giving the alternative interpretation, understands that Odysseus killed Cyclops, instead of merely blinding him, and this was post-Homeric tradition: *οὐκέτι γὰρ ὁ Κίκλωψ ἔφαγε, συναποβαλὼν τῷ φωτὶ* (*sight*) *καὶ τὸ ζῆν ὡς λέγεται*.



22. διχῶς Ἀρίσταρχος δύο δ' ἄλλοι ἔχον καὶ δύο δ' αἰὲν ἔχον (Didymus in Schol. *H*).

24. τοῦ: the Ms. evidence is rather in favor of τοῖς, and so *W.* read. We have in this harsh gen. const., a clear case of the perversion of a formula. The second hemistich usually follows ὁ σφιν ἐνφρονέων (see on 160). The exceptions are all in the *Od.*, including the present verse and six cases of τοῖσιν δ' — — —, as in δ 773. In all instances except the present, then, a pronominal dat. stands in the first hemistich. The lack of it here accounts perhaps for the τοῖς of the greater number of Mss., including *H*.

28. *AH.* considers χρεῖω neut., and τόσον in agreement with it, comparing ε 189. So in δ 312, *AH.* translates τίπτε χρεῖω 'what need pray?' and regards δῆμιον and ἴδιον of 314 as in agreement with χρεῖω (a constr. favored by β 32, γ 82). So *Eust.*, ὅρα ὅτι τὸ χρεῖω ἐνδεάμενος ὡς τάντων τῷ χρέος οὐδετέρῳ (neuter) ὀνόματι (ad δ 312). But in all other cases, an adj. when expressed with χρεῖω is fem. Cf. © 57 χρεῖω ἀναγκαίη, K 118 = Λ 610 χρεῖω ἀνεκτός, K 172 μεγάλη χρεῖω.

30. στρατοῦ: τινές, πολεμίων στρατοῦ. ἄμεινον δέ, τοῦ ἐπὶ Ἴλιον στρατεύσαντος (Schol. *H*). The first view is taken by *F.*, *FK.*, *FH.*, *D.*, *My.* But the expression could less successfully bear its indistinct qualification if the approach of a hostile force were meant.

36. Cf. οὐδὲ δὴν ε 127, Π 736, οὗ τι μάλ᾽ δὴν χ 473, A 416, N 573. οὗ τοι ἔτι δὴν stands in the middle of the verse ζ 33.

41. Zenodotus read ἤγειρε (Schol. *HM*), a much less delicate idiom. Cobet conjectures ὅς τὸν λαὸν ἄγειρα, to improve the metre. So Wilamowitz (*H. U.* p. 94, note), who prefers, however, ἄγειρε.

43. σάφα εἶπω: εἴποιμι *N.*

45. All the Mss. have καόν, and so Aristarchus read, treating the following δοιά as = διχῶς (Schol. *H*). Aristophanes read κακά (Schol. *HM*), and *La R.* follows him. *W.*, *B.*, *N.*, *A.* followed Aristarchus, though *N.* has since preferred κακά (*Od.* ii. p. viii.). καόν certainly seems the lectio exquisitor. It is also the reading where the hemistich occurs again with ἐπεί, ο 375. In that case, δοιά is best taken as a kind of corrective apposition. So *FH.*, *D.*

51. Aristophanes added after this verse, α 245 f. (Didymus in Schol. *HM*). Two different conceptions of the numbers and strength of the suitors are evident.

55. The weight of Ms. authority (including *HM*) is here overwhelmingly in favor of εἰς ἡμετέρον, and this was prob. the reading of Aristarchus (Didymus and Aristonicus in Schol. *H* ad η 301), who saw in the Atticist an indication that Homer was an Athenian. It is the text also

of A. and AH. *ἐς ἡμετέρον* is the text of Hom. *Hy.* ii. 370, without a variant. It may be regarded as = *εἰς τὸ τοῦ ἡμετέρου, into the realm of ours*. Hdt. has *ἐν ἡμετέρου* twice, i. 35, vii. 8. It is possible that the neut. possessive was freely used for *ἡμῶν*, or even with the force of a proper name. Cf. *εἰς Αἰγύπτου* δ 581, *ἐν Ἀλκινόοιο* η 132. But the phrase occurs also η 301, ρ 534. In the first, no Ms. has the gen.; in the second, only *H* of the best Mss., with far fewer supports than in the present case. It is quite possible that the acc. is the more ancient reading here, gradually crowded out by a later idiom.

60. *τοιοῖ*: Merry's view is better, taking the inf. as epexegetical, and the whole idiom as parallel to that of the preceding verse: '*we are not such [as he was], that we should ward it off.*' Cf. η 309 f.

70. *μή μ' οἶον*, the reading of Aristophanes (Schol. *HM*), is an interesting attempt to limit the *σχέσθε, φίλοι*, to the Ithacans exclusive of the suitors. The *πέθει* *λυγρῶ* would then be applied to the insults of the suitors. But Aristarchus did not approve the correction. The trouble with the passage seems to be the common one, that a phrase well adapted to its context in X 416, is here rather inaptly appropriated. Lehrs therefore struck at the root of the trouble by correcting *σχέσθε, φίλοι*, to *ἰσχύμεναι*, taken as in ν 330.

89. The most natural interpretation of this verse, as Nitzsch argued, is: "already it is the third year, and soon the fourth will come," i.e. the third year is almost gone. So Kirchhoff with great positiveness (*Od.* p. 179). But this conflicts with 106 f. The contradiction was noticed by ancient commentators, some of whom restored harmony by reading *δίετες* and δὴ *τρίτον* in 106 f., Aristarchus by interpreting 89 as in the note (Schol. *HM*).

102. *κῆται*: the Mss. all have *κεῖται* here and at ω 137. At τ 147, one only gives *κῆται*. In T 32, however, where the subjv. is alike expected, *Venetus A* has *κῆται*, and in Ω 554 it is supported by a papyrus fragment. Wolf corrected to *κῆται*, and is almost universally followed by editors. But Curtius (*Verbum* ii.<sup>2</sup> p. 85) follows Buttmann in regarding *κεῖται* as subjv., arising from *κέι-ε-ται*, as *λοῦται* from *λούε-ται*. *κῆται* is not yet proven to be of actual occurrence even in Attic. Curtius is followed by Monro (§ 81).

105. *ἐπέ*: so B. and N. with very slight Ms. authority, followed by most commentators. Only W., La R., and My. read *ἐπὶν*, the latter comparing *ἐπὶν γόον ἐξ ἔρον εἴην* Ω 227 (where, however, no repetition is implied and an opt. precedes), and *ἀλλ' ὅτ' ἂν ἡβήσειε . . . | παυρίδιον ζώσεσκον* Hes. *Op. et Di.* 132 f., where a few Mss. and the editors give *ὅτ' ἄρ'*. In δ 222, an opt. precedes and 'attracts' from the subjv. So



that no good parallel in Homer can be found for ἐπὶν in the present passage. See M. 305, 309.

106. The verbs are interchanged in two Mss., giving a more natural use of δόλω. But the word is clearly a makeshift substitute for the ἐγώ of τ 151.

107. This verse is followed in A by τ 153.

116. δ: all the Mss. have δ̃. AH. and D. alone adopt the reading noticed in Schol. H, τινὲς δ̃ οἱ αὐτῇ, i.e. τινὲς δ̃ οἱ ὅτι αὐτῇ.

123. βίσις τε τεός, the reading of Aristophanes (Schol. HM), is an attempt to avoid the vagueness of reference here. To this reading of Aristophanes some defender of the acc. of the text (and of Aristarchus) added ἡ οἱ μνηστῆρες ἔδονται, from which many editors have sought to bring μνηστῆρες into the text. See Ludwig, *Aristarchs H. T.* i. p. 522.

127 f. These verses K. regards as an 'ordinary interpolation' from σ.

133. ἐκὼν has good Ms. authority (H + 6), but ἐγὼν rather better (AM + 7). The latter is read by B.<sup>2</sup>, N., La R. Cf. χ 154, ω 321. See on δ 649 (App.).

134. Another interpretation (A., FH., My.) makes τοῦ πατρός refer to Icarus, and κακά repeat vaguely πᾶλλ' ἀποτίνειν, the latter meaning *pay back much*, i.e. the ἔδνα which Icarus gave Penelope on her marriage (see on α 277). The ἐκ . . . πείσομαι would then be an emphatic resumption of the argument preceding, and an assertion of its validity, before advancing to the still stronger argument ἐκ δαίμονος. But if οὗ πατρός (*my own father*) were once the text here, as is not unlikely (§ 24 f, M. 255), the reference to Icarus would be impossible.

137. ἀθετεῖται μὲν ὑπὸ Ἀριστάρχου, στικτέον δὲ ὁμως μετὰ τὸ ἔσσεται, ἵνα τὸ ὥς κέηται ἀντὶ τοῦ οὕτως (Schol. HM). The use of ὥς cannot be exactly paralleled, but K. pronounces the verse correct and necessary.

153. ἀμφί: so A., D., My. Another explanation (AH., F., FK., FH.) makes ἀμφὶ δειράς parallel to παρείας, the partic. taking first a simple acc., then a phrase denoting place.

156. ἔμελλον: there is good Ms. authority (incl. AH) for ἔμελλε(ν).

170. μαντεύομαι: many Mss. (including AHM) read μαντεύσομαι. But Didymus (in Schol. H) says αἱ χαριέστεραι μαντεύομαι. The fut. would favor the interpretation of 171 given by Nitzsch and My.

171. AH. tries to make καὶ γάρ give a reason for the previous verse by adducing a prophecy which Halitherses is confident will yet be fulfilled. Better perhaps than either explanation would be to consider καὶ γάρ = *and surely*, without special logical sequence. In any case it is hard to take τελευτηθῆναι of the past, as most commentators do. Nitzsch argued from M 304, P 41 that ἀπείρητος looked forward to a future time implied in

φημί τελευτήθηναι, and translates ἀπείρητος "erfolglos." Merry favors this view, citing as Homeric parallels for the use of the aor., γ 125, N 666. See on 373 (280), and 198 (App.). — With the second hemistich, cf. τελευτήσειεν ἅπαντα η 331.

178. νῦν: δὴ La R., N., following the majority of Mss. (including M).

190. ἀνιηρότερον: ἀνιηρώτερον A., B<sup>2</sup>.

191. This verse is omitted in six of La Roche's Mss. In four (including A), the verse ends with οἷος ἀπ' ἄλλων, and this variant is recorded on the margin of M, in a later hand. K. thinks the verse superfluous and even disturbing, and that it came from a marginal note citing A 562 as far as δυνήσεται. The fragmentary verse was then completed in several ways, and at last crept into the text. It certainly weakens the contrast between αὐτῷ μὲν οἱ and σοί δέ. Moreover, εἵνεκα τῶνδε is difficult of explanation, as well as an isolated verse-close. If the pron. refers to the suitors, we should expect ἡμέων. If the phrase means "by reason of this" i.e. your incitement (AH.), it is certainly very awkward. All editors reject the verse.

198. παύσεσθαι: the conjecture of Wolf, adopted by all succeeding editors. Seven of La Roche's Mss. (including AHM) have παύσασθαι, and the others παύεσθαι. The authority for the aor. is interesting as bearing on the interpretation of 171. — πρίν: AH., bracketing 197, thinks the limit of time suggested by this word is not expressed till 204, where the form of the sentence changes so as to disguise the correlation.

203. Because of the neglected digamma in ἴσα, B.<sup>2</sup> and N. suggest αἴσα. Monro (§ 161) treats ἴσα as adj.: 'things will be even.'

205 ff. These three verses were athetized by Aristophanes (Schol. HM), who thought also that τῆς ἀρετῆς was an expression too young for the *Od.* Aristarchus explained τῆς ἀρετῆς as = τῆς ταύτης ἀρετῆς, the interpretation of the note. Others take τῆς ἀρετῆς together, = this excellence, i.e. Penelope. Weck suggests ἀρετῆς.

214-223. See on α 281 ff. (App.).

227. The most natural interpretation of the verse makes γέροντι refer to Mentor, the subj. of πείθεσθαι a pron. referring to οἶκον, and that of φυλάσσειν a pron. referring to Mentor. But of such a commission of Mentor's our present *Odyssey* nowhere speaks, and so the forced reference of γέροντι to Laertes has been adopted from Eust. Elsewhere, if γέρον is used of Laertes, the context makes the application certain. To argue from the ὁμηλικίη of χ 209 that γέροντι is inapplicable to Mentor, is not well, for Odysseus was now of senatorial age (FH. compares Ψ 791), and the poet may refer to the present age of Mentor, with no reference to the time of ἐπέρπευ.



**241.** καταπαύετε: the reading of Rhianus, given and approved by Didymus (Schol. *HM*), who compares 168 f., 244. It has been adopted by most editors since B. The Mss. all have κατερύκετε.

**245.** The vagueness of this verse, and the forced interpretations necessary to bring it into harmony with the context, have led to its being pronounced an interpolation in exposition of the preceding ἀργαλέον δέ, which originally formed an independent sent. A very early attempt to harmonize with 251 is seen in a reading given by Schol. *HM*, ἀνδράσι καὶ παύροισιν.

**251.** The verse is often held to be an interpolation by some one who construed ἀνδράσι καὶ πλεόνεσσι in 245 with μαχήσασθαι. Schol. *HM* cite as the first hemistich εἰ πλεόνες οἱ ἔποιντο, and ridicule our reading (τινὲς δὲ γελοῖως γράφουσιν). N. doubts the verse, but suggests εἰ πλεόνες συνέποιντο, following the Schol.

**257.** λῦσεν: λῦσαν La R., FH., after *M*, and a citation of the hemistich in the lexicon attributed to Apollonius Sophistes, introducing the interpretation which Aristarchus gave for αἰψηρήν.

**274-280.** As contradictory to 270 f., and inappropriate in an attempt to encourage Telemachus, this passage is held by some to be an interpolation. It is bracketed in AH., N., K., while FH. follows B.<sup>2</sup> and Friedländer in bracketing only 276 f. Doubtless two parallel versions have been here combined, but in just what way cannot now be determined.

**299.** Eight of La Roche's Mss. (including *HM*) have as second hemistich ἐν μεγάροισιν εὐοῦσιν.

**303 f.** μὴ . . . κακόν: AH. renders: *let no further hostility*, and refers to the threats and complaints of Telemachus in the assembly, 62, 143 ff.

**316 f.** Ar. (Schol. *M* on 325) argued that the tone of uncertainty in 325 about the plans of Telemachus precludes the possibility of his having uttered τοὺς προηθητημένους στίχους (316 f.). For the 'above athetesis' here spoken of, a lacuna has to be assumed in the scholia *ad loc.* The athetesis was prob. by Aristarchus. AH. brackets the verses, following W. C. Kayser in FK. K. thinks the κακὸς ἐπὶ κῆρας of 316 is just vague enough to justify the scornful supposition of the suitors in 325. It is prob., however, that this is another instance of the 'contamination' of two distinct sources. This is specially apparent in the double conclusion to the ὄρε of 314.

**322.** ἀθετεῖται, and retained only by W., La R., F., H.

**347.** The representation of Eurycleia in β, K. thinks part of an elder poem, the inconsistency of which with that in α escaped the notice of the compiler, who was also the author of the notice in α. Still older than β

is the representation of Eurycleia as nurse of Odysseus (see on δ 742). There are, then, on this view, three Eurycleias combined in our *Od.*

366. ἀλλογνώτων: ἀλλογνώτω Mss., and all editors exc. AH., FH. The scholia of *Paris*. 2894 paraphrase by ἀλλοδαπῶν . . . τῶν ἄλλοις καὶ οὐχ ἡμῖν γνωσκομένων, showing that the gen. pl. stood in the text, and Apollonius Sophistes cites the gen. 22, 16. But in γ 103 f., all Mss. and editors read ἐν ἐκείνῳ | δῆμῳ, though here Naber proposed ἐκείνων.

373. μνθήσασθαι: Mss. Only Schol. *H* (Didymus) speaks of a fut., but *N.* so reads. In δ 254, an aor. inf. follows a verb of swearing, in X 120, both aor. and fut. The aor. inf. in Homer, where a future sense is implied by the context, would seem to be well established by the ἀποπαύσασθαι of *Venetus A* at E 288. On Cobet's correction of all such cases to the fut., see *M.* 238.

382-394. This passage looks like a compilation to supply details corresponding to the promise in 291-295.

383. This verse was originally not adapted to follow the preceding formula of transition, for the Ms. evidence puts a δέ after Τηλεμάχῳ, which gives an impossible contrast. The same is true after βῆ of 394 (= 298), and so *W.*, *B.*<sup>1</sup>, *F.* read in both verses. In the first, however, *B.*<sup>2</sup> cuts out the δέ in order to bring the ς of ἐικνῖα to its rights, and is followed by *D.*, *FK.*, *FH.* *A.* omitted the first δέ, and changed the second to ῥά. So *La R.*, *N.*, *My.*

424. The meaning of μεσόδμη seems to be definitely settled by an inscription found near the Athenian harbor in 1882, — the contract for building the great naval arsenal of Philon. In this inscription, μεσόμνη is used for the great beam which spanned the building from side to side.

426. This is generally assumed to refer to hoisting the sail from the boat to the top of the mast, a practice later than the earliest Homer. Such a passage as γ 10 f. originally referred to lifting out the mast with the sail on it, and so γ 11 is the reverse of β 425, αείραντες in both cases being used alike.

427. *La R.* conjectures ἐμπρήσεν, and *N.* favors it, comparing ἐμπνευσεν ὃ ἄνεμος μέσον ἰστίον *Hom. Hy.* vii. 33.

433. The passage 416-433, on which much widely divergent criticism has been bestowed, is prob. the result of the gradual accretion, around a nucleus originally simple, of various kindred formulae and formulaic groups of verses, which cannot be satisfactorily harmonized in all details.



## Γ.

The third book covers the events of three days, the third, fourth, and fifth in the chronology of the poem. Of these, the last is merely indicated in 491-497. Each of the first two begins with an extraordinary sacrificial rite (9, 31 ff., 65 f., 430-473), in the description of which the formulaic element is conspicuous. The narratives of Nestor (118-192, 254-312) seem like extracts from different *νόστος*-poems, *νόστος Ἀχαιῶν*, *Ἀγαμέμνωνος*, *Μενελάου*, rather imperfectly united by compiled passages. How far this compilation was the peculiarity of the 'Telemachy' itself, and how far the work of the final compiler of the whole *Odyssey*, cannot be determined. As a whole, the book is far less uniform than either α or β, but of a higher average excellence.

4. Πύλον: In the *ΙΙ.*, the Triphylian town of this name seems to be in the poet's mind, as in *Α* 671-760, or else Πύλος ἡμαθόεις must sometimes designate not the city, but a realm stretching eastwards as far as the dominions of the Atreidae, and northwards past the Alpheius. There was still another town of the same name in Hollow Elis. Strabo quotes ἔστι Πύλος πρὸ Πύλαιο· Πύλος γε μὲν ἔστι καὶ ἄλλος viii. p. 339, where the claims of each town to the honor of being Homer's Pylus are described.

10 f. This is a clear trace of an earlier and more primitive handling of mast and yard together. See the representation of the ship of Odysseus given in Baumeister's *Denkmäler*, p. 1606, and the cut in Helbig, *Das Homerische Epos*, p. 111. It is significant that there are no names in Homer either for the ropes necessary in furling a sail once spread, or for those used in raising or lowering the yard upon the mast. The explanation of ἀείραντες which Eust. gives, represents a later practice: οὐ κάτω ῥίψαντες, ἀλλ' ἀναδήσαντες πρὸς τῷ κέρατι τῆς νηός. The Homeric formula for lowering sail first, and then mast, is seen in *A* 433 f., *Hy.* ii. 487, 503. The sail is pulled up the mast (ἀνερύω) only μ 402. *Stowing away* the sail is expressed by στέλλω *A* 433, γ 11, π 353; *μηνύομαι* μ 170 seems to refer to loosening the sheets and *lowering* the sail. A formula parallel to γ 10 is λῶν ιστία καὶ δ' ἔλον ιστόν ο 496, i.e. they loosened the sheets holding the lower corners of the sail, then took down mast and sail together. β 426 finds its opposite in the λύσαντε βοείας (λύσαν δὲ βοείας) of *Hy.* ii. 487, 503.

19. In 327, there is some Ms. authority (including *A*) for the nom., but here none. Schol. *H* on 327 gives us αὐτός, the reading of Aristarchus. This verse and the one following are rejected by B.<sup>2</sup>, and questioned by N. K. holds them to be 'eine sehr müssige Interpolation.'

28. D. and My. construe both negs. with ἀέκητι. There are slight traces of another reading, οὐδέ σε θεῶν, οὐδέ θεῶν σ' ἀέκητι.

51. ἐν χαρὶ: the sing. with Arist., Ar., and La R., though the Mss. have the pl. AH. and DH. inconsistently have the pl. at ο 120.

72 ff. Arist. rejected as inappropriate the last three verses of this address in ι, but Ar. thought them better there than here (Schol. HM). B.<sup>2</sup> follows Arist.; K. and Kammer follow Ar. The verses are perfectly adapted to the context in neither place, and bear the marks of formulae. To prove them better adapted to one context ought not to cause their rejection in the other. Thucydides alludes to these questions in i. 5, § 2: καὶ οἱ παλαιοὶ τῶν ποιητῶν, τὰς πύστεις τῶν καταπλέοντων πανταχοῦ ὁμοίως ἐρωτῶντες εἰ λησταί εἰσιν. His language indicates the occurrence of these questions in sources now lost to us, but his inference that the words put no stigma on piracy was disputed by Ar., who rightly finds disapprobation of the practice in the contrast between κατὰ πρῆξιν and μασιδίως. Cf. Schömann, *Griech. Alterth.* i. p. 46.

87. La R. reads λυγρὸν ὄλεθρον, supported by one inferior Ms., but appealing to Schol. H on ο 268 (ἀπέφθιτο λυγρῷ ὄλέθρῳ): αἱ χαριέστεραι λυγρὸν ὄλεθρον. There too all our Mss. have the dat. In favor of the acc. may also be compared α 166, δ 489, ι 303.

95. The verse was rejected by B.<sup>2</sup> and is bracketed by AH. (not by A.) as inconsistent with what immediately precedes. It is not unnatural that Telemachus should vacillate between belief that his father is dead and hope that he is alive.

101. ἐνίσπες: La R. says the form is rarely found in the Mss., and reads ἐνισπε. See B., *Hom. Bl.* i. p. 31.

128. There is good Ms. authority here for ἔχοντες, and ἐπίφρονα βουλήν.

131. The verse is bracketed here by all editors since B.<sup>2</sup> No Ms. omits it. It was prob. either a careless use of a stock verse by a compiler, or a lapsus memoriae on the part of some bard, since the same verse precedes as in ν.

182. A. conjectured ἴστασαν. N. found some slight Ms. authority for it, and FH. follows. At other similar places the Mss. strongly favor ἴστασαν, as θ 435, υ 307, B 525, Σ 346 (My.).

199 f. The verses are bracketed by all editors since B., following the scholia (HM), which represent them as athetized by Arist. and Ar., ἐκ γὰρ τοῦ λόγου τῆς Ἀθηνᾶς μετηνέχθησαν ἐνθάδε. K. agrees. They are not wholly inappropriate here, however, and have the best Ms. authority. — V. 200 is one of a farrago of citations from Homer in Cicero's letter to Caesar recommending Precilius (xiii. 15). He applies it to himself as lacking courage to join Caesar.



**204.** Cf. Γ 287 = 460 *η τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται*, λ 433 f., *ἵνα ᾗσι καὶ ἐσσομένοισιν αἰοιδῇ* θ 580. In the present passage also all the Mss. have *αἰοιδῇν*, and so La R., N., FH., K. Eust. read *πυθέσθαι*, and W. followed him. On the principle of the *lectio difficilior*, we should retain *αἰοιδῇν*. La R. compares also ω 197, 200 f.

**205.** *περιθεῖν*: *παρθεῖν* has most Ms. authority, and so W. and B.<sup>1</sup> read. A. adopted *περι-* from Bäumlein, on the authority of a Schol. citing the verse on 217. It is now generally read.

**209.** Pronounced *περιττός* by Ar. K. disagrees.

**214 f.** Rejected by B.<sup>2</sup>, followed by K., who considers them interpolated from π. N. suspects them.

**216 f.** Zen. read here also the second pers. *ἀποτίσαι*, and ἦ σύ γε in the following verse (Schol. H). This would remove all reference in 230–238 to the preceding speeches, unless *ἄνδρα* in 231 is meant to refer to Telemachus himself and not Odysseus.

**230 f.** Did. (in Schol. HM) calls attention to 230 as *λαγρός* (*metrically defective*), and ascribes to this defect the reading of Zen. *Τηλέμαχ' ὕψαγόρη, μέγα νήπιε, ποῖον ἔειπες*. Zen. also rejected 231, because inconsistent with his reading in 228 *εἰ μὴ θεοὶ κτλ*. According to Ar. (Schol. HM), this last verse is said *ὑπερβολικῶς ἐν ᾗθει· ὅπερ οὐ συνεῖς ὁ Ζηνόδοτος γράφει 'εἰ μὴ θεοὶ' κτλ*.

**232–238.** Ar. (Schol. HM) rejected these verses as inconsistent with the context. B. rejects 236–8 as contradicting 231. So D. Vs. 241 f. were also suspected by Ar. K. defends 232–238 and 241 f. He thinks the verses clumsy, but on the whole clear and not inappropriate. The whole passage 201–252 looks like a compilation to lead up to the *νόστος Ἀγαμέμνονος*. Vs. 236–238 only are rejected by B.<sup>2</sup> and D. in their attempts to restore harmony to the passage. The attempt is useless. Perfect consistency cannot be restored, since different sources have been drawn upon.

**244–246.** Rejected by Ar. as *περιττοί* (Schol. HM), and bracketed by AH., B.<sup>2</sup>, FK., FH., on account of alleged inappropriateness and singularities of expression. D. would reject only 245, following K.'s suggestion, who censures most the lack of concinnity in the passage. In 246, Arist. and Eust. read *ἀθάνατος* but all the Mss. *ἀθανάτοις*. No editor follows the Mss.

**251.** Schol. H mentions another reading: ἦ οὐκ Ἄργει ἔην ἐν Ἀχαικῷ.

**255.** Ar. read *τόδε κ' αὐτός* (Schol. Ven. A on Z 260), and W. has *κ' αὐτός*, a reading which three of La R.'s Mss. sustain.—Only three inferior Mss. have *ὥσπερ*, the rest *ὥς κεν*, with which we must use 256 f.

as protasis (see on 256). The latter is the reading of most editors, the former only of W., FK., FH., AH.

259. τόν γε: τόν κε La R., N., by conjecture.

260. ἄσπεος: Ἄργεος La R., N., with AM, and H in margine. With the reading of the text, the ρ is disregarded.

264. Eust. has θέλγεσκει ἔπεισιν, a better reading than that of our Mss. So La R. B.<sup>2</sup> and N. adopt it without the -ν, θέλγεσκε ρέπεισιν. So D.

267. παρ δ' ἄρ: W., B. All the best Mss. (AHM) and Eust. have παρ γάρ, and FK., FH. have restored this reading. La R. says, after showing that only three inferior Mss. and H in lemmate favor the vulgate, diu haesitavi an γάρ reponerem, quod et librorum optimorum auctoritate nititur et exemplis confirmatur, cf. ι 319. variant libri in hac scriptura, ut ξ 457, 475, 526 et passim.

269. The reference of μίν in the note is favored by Eust. He mentions as other views a reference to Aegisthus (so D., F., FK., FH., Hn., My.), or even to the bard (Nitzsch).

283. σπέρχοιν: σπερχοιάτ' W., B.<sup>1</sup>, Hn. B.<sup>2</sup> corrected to σπέρχοιεν, citing N 334, ε 304. It has the best Ms. authority (including AH).

290. τροφέοντο: the reading of Ar. (Schol. H), and found in good Mss. including AM). It is adopted, however, only by La R. and AH. τροφέοντα is another reading of Mss. and scholia (varying with τροφέοντα), and this is undoubtedly the correct reading in O 621 (where Ven. A has τροφέοντα), which induced B. to retain it here, as W. had done. The two hemistichs were prob. identical originally, giving here an unusual cumulation of epithets, and a loose relation to χεῦεν, which Ar. tried to correct away.

295. Aulus Gellius ii. 30 cites a (metrically defective) verse much like this, not found in our Homer: nam de austri flatibus ita scripsit: ἔνθα νότος πόντοιο κλυδῶνα εἰς λάαν ὤθει. Illustrating then the action of Boreas, he cites ε 296.

296. μικρός: Μαλέου Zen. (Schol. M). The same effort at closer identification is seen in the opinion cited by Schol. HM on 293, that λισσή is a proper name, τὴν νῦν Βλισσὴν [Λισσὴν?] καλουμένην. In explanation of ἐξ Φαιστόν the scholia are interesting: τὸ γὰρ ὑπὸ τοῦ νότου κύμα τὴν Φαιστόν ἂν ἐποίει ἀλίμενον (harborless) εἰ μὴ προκείμενος ὁ λίθος ἐκώλυεν ἐντὸς μέγα γίνεσθαι κύμα. This makes Phaestus a port.

302. Strabo (i. p. 38) cites, after 301 and the first hemistich of 320, also δ 83.

304 f. All the Mss. give these verses in reverse order, and this is retained by W., B., Hn. Bergk made the transposition, relying on the



Schol. to Soph. *Elec.* 267: καὶ γὰρ μετὰ τὸ φονεῦσαι Ἀγαμέμνονα Αἰγισθος ἐβασίλευσεν. "Ὀμηρος "(Αἰγισθος) ἤνασσε πολυχρύσοιο Μυκῆνης, κτείνας Ἀτρεΐδην, δέδμητο δὲ λάος ὑπ' αὐτῷ." In favor of the Ms. order and a close connection between ἐμήσατο and κτείνας, λ 429 f. and ω 199 f. are cited, in that he killed. More natural would κτείνειν γ' or κτείνε γάρ have been, as explanatory of ταῦτα.

307. ἀπ' Ἀθηναίων: ἀπ' Ἀθηναίης (under the guidance of Athene) Ar., ἀπὸ Φωκίων Zen., which last may have been the original reading before the Athenian literary influence upon the poem became predominant.

308. K. rejects this verse as a late interpolation from β 198, objecting especially to the repetition in ἔκτανε, ἔκτα, κτείνας.

309 f. The scholia mention that some copies lacked these verses. Their presence here may have been due to a desire to have Homer recognize that feature of the current legend which made Orestes a matricide. See on 310.

325. ἔσονται: there is good Ms. authority (including *M*) for ἔπονται here also. The formula could be adapted in the one case, or loosely used in the other.

340. Buttmann says (*Lexil.* 29. 4) that the prep. in ἐπαρξάμενοι adds the notion of relation to individuals, *before each one in succession*, cf. ἐπιστάδον σ 425. Whether the butlers went round the circle once with the wine for the libation, and then again with the wine for drinking, or whether they waited at each guest until he had made his libation, and then filled his beaker for drinking (so My., comparing σ 418, 425), cannot be determined, since the formulae are often loosely used. Perhaps the practice varied. A. explained that the butler himself made the libation before offering the beaker to the guest, and compared ξ 446 ff. FK. and FH. make the νόμῃσαν apply only to the libation (ἐπέλειβον), but not to the drinking (πίον). Some take the tense of ἐπαρξάμενοι as general, referring to the time of the main verb, *thus beginning*, one pouring to serve for both libation and drinking. So Seymour on A 471.

348. ἦ, ἦδέ: B.<sup>2</sup>, A., AH., D. The Mss. and other editors have ἦ, ἦέ. The correction is an improvement, but doubtless an unnecessary one.

349. οὐτι: Ar., οὐτε Mss. Only W., B.<sup>1</sup>, F. have οὐτε. Zen. read οὐπερ.

367 f. ὀφέλλεται: ὀφείλεται N., D., with slight Ms. authority. — Strabo, vii. p. 342, in seeking to locate the Caucones, cites this verse in another reading: ἐνθα . . . Ἡλιδι δίῃ | οὐκ ὀλίγον κτλ. He further discusses this passage (p. 345) as evidence that there were two settlements of Caucones in Homeric time. He cites a district of the Caucones as originally part

of the realm of Nestor (p. 337; see on β 2, and cf. Hdt. iv. 148). He locates Nestor's Pylus in Triphylia (southern Elis).

368. ἐπεὶ κτλ.: Zen. read ἐπεὶ τὰ σὰ γούναθ' ἰκάνει. Cf. ε 449, ι 266 f.

372. φήνη εἰδομένη: A. did not take this of actual transformation, but as simply descriptive of speed. So FK. But F. and FH. agree with AH.—ἰδόντας: so H, but the weight of Ms. authority (including AM) favors Ἀχαιοὺς, which is read by D., FK., FH.

373. ὅπως: ἐπεὶ Eust., La R.

378. κυδίστη: inferior Mss. and Zen. Cf. Δ 515. La R. reads ἀγελεΐη with the better Mss., and so FK., FH., My. D. notes that ἀγελεΐη is nowhere else associated with Τριτογένεια. The hemistich Διὸς θυγάτηρ ἀγελεΐη occurs ν 359, Δ 128.

380. ὠληθι: ἐλέαιρε Zen.

408. ἀποστῖλβοντες: Eust. and the Schol. understand this as a hyperbole, for ὡς ἀποστῖλβοντες.

416. Between this verse and 417, inferior Mss. have αὐτὰρ ἐπεὶ . . . ἐγένοντο β 9.

429. ἀμφί: αὐα N., by conjecture.

444. ἀρνίον: Κρήτες αἶμνον (αἶμα) αὐτό φασι (Schol. HM). Herodian defines: τὸ ἀγγεῖον τοῦ ὑποσφάγματος. Zen. read δαρνίον (Schol. M), evidently connecting it with δάμνασθαι, and taking it to mean a knife. The word occurs nowhere else.

464. This explanation of the part taken by women in the *Odyssey* in bathing men, so variously commented on, undoubtedly accords best with the present condition of the text in the various passages which must come under consideration. See Gladstone, *Homeric Age*, ii. p. 513, and Merry and Riddell's note *ad loc.* But it is not improbable that the customs of earlier periods represented in the component parts of our *Od.* freely allowed such participation by women in the process as would justify a *literal* translation of λούσεν or λούσαν, while those of later periods, represented in other parts of the poem, did not. The two variant customs, and attempts on the part of compilers to reconcile them, account for the confusion in the data before us. See Bekker, *Hom. Bl.* ii. 128 ff.; Seeck, *Quellen der Odyssee*, p. 156; Marx, *Ueber die Nausikaaepisode*, Rhein. Mus., 1887, pp. 251 ff. Here, λούσεν is taken literally by A., D., FK., FH.—Comparing vs. 416, 469, and remembering that no mention is made of the withdrawal of Telemachus, while 463, 470 show signs of adaptation, the inference is not unsafe either that 464–469 are a late interpolation by some one who wished to introduce a motive looking toward the traditional marriage of Telemachus and Polyaste, or, at least, an awkward appropriation from some other source than the current one.



471. The use of *ἀνέρες* for the more fitting *κοῦροι*, shows loose adaptation of a formula which is best in place ζ 104. Moreover, in the present passage and in Ψ 112, *ὄροντο* and *ὀρώρει* look like false extensions of *ὄρονται*, by some one who connected it with *ὄρνυμι*. For the meaning "arose" is better here, and is possible in Ψ. In both passages *ἐπί* = *therefor*, or *thereat*, *thereto*.

472. The Schol. on A 470, I 470, in citing this verse, give *οἶνον ἐνοινοχοεῖντες*, where the *ρ* is neglected. So most Mss., including the best. It is the reading of W., FK., H.

484. *δ' ἄλλαν*: the variant *δ' ἵππους* is given here also in three inferior Mss., and is noted in the margin of *AM*. — *δέκοντε*: read by B.<sup>2</sup>, N., My. Most Mss. give *ἄκοντε*, though the uncontracted form is found everywhere in Homer except in this hemistich, and here also in some Mss. (including *H*).

486. *σεῖον*: Arist. read *θεῖον*, i.e. *ἔθειον* = *ἔτρεχον*.

494. B.<sup>2</sup> rejected this verse both here and ο 192, on account of the sing., as an interpolation from 484. He is followed by K., FH., Hn. All these retain 493, since it is secure in a passage identical with this. The change to the sing. is due to the nature of the verse — a common formula (see on 484), never found in the pl. The reference to 482 ff. is easy. Two good Mss. actually have the pl.

### Δ.

The fourth book covers the events of the evening of the fifth day, and of the sixth day of the poem. Vs. 625–847 differ strikingly from the preceding part of the book, particularly in the abundance of borrowed and stock epic material, as a glance at the current notes will show. The first part of the book, the night-scene in the palace of Menelaus, barring the badly managed wedding feast, belongs to the most brilliant portions of the *Odyssey*. The slow but kind Menelaus, the witty and genial Helen, with their tales of Troy and of Odysseus, the lament after feasting, and its philosophic banishment until the morrow, give an intense interest to the action. Even here, however, germs of older material united by rather artificial means may be traced (1–305).

The *νόστος Μενελάου*, and the adventure with Aegyptian Proteus (306–624), which form the body of the material for the sixth day, read like a later body of maritime legend than that of the *νόστος Ὀδυσσεύς* (ι-ν), and show signs also of compilation, though in no such marked degree as the last part of the book. In the most general way, it may be safe to say that the opening and close of the book are the work of the compiler of

the *Odyssey*; the scenes in the palace of Menelaus, of the compiler of the 'Telemachy.'

1. κητώεσσαν: 'roomy,' D., who insists that Λακεδαίμονα can only refer to the city. FH. urges the fact that κῆτος means elsewhere 'monster of the sea,' and adopts with B.<sup>2</sup> the καιετάεσσαν (*cavernous*, κείμαι) of Zen., though suspecting an error for καιετάουσσαν (*cf.* α 404). The best scholia interpret the reading of Zen. ἀντὶ τοῦ καλαμινθώδη (*reedy*), and cite a verse of Callimachus (an Alexandrian scholar and poet circa 260 B.C.): ἵππους καιετάεντος ἀπ' Εὐρώτῳ κομίσσαι. Strabo (viii. p. 367) discusses the two readings, considering κητώεσσαν = μεγάλην, and mentioning a view ὅτι οἱ ἀπὸ τῶν σεισμῶν ῥωχοὶ καιετοὶ λέγονται. καὶ ὁ καιέτας τὸ δεσμοτήριον ἐντεῦθεν τὸ παρὰ Λακεδαιμονίους, σπηλαιόν τι.

2. The second hemistich occurs six times besides in the *Od.*, four times in δ, and twice in ο (5, 141), where the same situation is resumed. It occurs seven times in the *Il.*, and always closes the verse.

3-19. This whole passage was rejected by Diodorus, a pupil of Ar. The wedding feast is not an integral part of the story, but rather a ceremonial background for it, like the Poseidon-sacrifices at the beginning of γ. Both have a constrained and artificial tone, as though composed to fill a gap in compilation. To neither of them does Telemachus allude in the account of his journey which he gives his mother ρ 108 ff. Nothing is gained by rejecting them.

4. ἀμύμονος: ἀμύμονα B.<sup>2</sup>, before ρψ. — The last dipody always closes the verse, nine times besides in Homer.

6. The second hemistich occurs also ω 335, and thrice in the *Il.*

7. *Cf.* θεοὶ γόνον ἐξετέλειον I 493.

11. The first three words begin I 285 = 143 (μοί).

12. δοῦλης: in Homer only here and Γ 409, δοῦλος nowhere. Ancient critics (prob. Ar.) therefore rejected Γ 409, and treated the word here as a prop. name, while others read a gen. Τηριδάης, also a prop. name.

15-19. φασὶ τοὺς ἐστίχους τούτους μὴ εἶναι τοῦ 'Ομήρου, ἀλλὰ τοῦ 'Αριστάρχου (Schol.). Ludwig thinks this, with the similar charge in Eust., to be based on Athenaeus V. p. 180 . . . οἱ περὶ 'Αρίσταρχον . . . ἐξαπατηθέντες ὑπὸ τοῦ πρώτου ἔπουν 'τὸν δ' εὗρον' κτλ. (*i.e.* deceived into thinking the feast prior to the departure of the wedded pairs, instead of supplementary) προσσυνήψαν τοιοῦτους τινὰς στίχους 'ὥς οἱ μὲν δαίνυντο' κτλ., μετενεγκόντες ἐκ τῆς ὀπλοποιίας σὺν αὐτῷ γε τῷ περὶ τὴν λέξιν ἀμαρτήματι. οὐ γὰρ 'ἐξάρχοντες' οἱ κυβιστήρες, ἀλλ' 'ἐξάρχοντος' τοῦ ᾧδου πάντως ὥρχοντο. The charge is absurd, as Ludwig shows (*i. pp.* 536 f.). The verses have all the marks of late compilation; 15 and 16 are natural transition formulae (see current notes), and 17-19 are borrowed from



Σ 604 ff., a scene on the shield of Achilles. All the verses are rejected by W., B., Hn., 17-19 by FK., 16-19 by AH. Vs. 621-624 serve as reminiscence and continuation.

19. *ἐξάρχοντος*: *ἐξάρχοντες* Ar., retaining the verse, instead of athetizing, as others did (K. p. 186). He held that *μολπή* never referred to singing merely (*ludere et saltare, non cantare*). All the Mss. have the nom. pl. here, and many, including *Ven. A*, at Σ 606. The correction to the gen. sing. is made by all modern editors, in reliance on Athenaeus (cited above). A 472 shows the only other exception to this rule of Ar.

27. *γενεῇ*: Schol. on η 313, *γενεῇ* most Mss., including the best.

33. *φαγόντε*: *φαγόντες* has better Ms. authority, and gives a fuller verse-close. It is read by B.<sup>2</sup>, N., A., D., FH., who compares ε 227. Cf. also 282.

34 f. αἶ κέ ποθι *Ζεύς*: closes the verse also μ 215, χ 252, A 128, Z 526, always followed in the next verse by δώη (δῶσι). It begins the verse α 379 = β 144, and follows the first foot ρ 51 = 60.

37. δὲ *μεγάροιο*: Ar., the lectio exquisitor; δ' *ἐκ μεγάρου* Mss., followed by W., B., N., A., F., Hn.

62-64. *προηθεοῦντο*, and bracketed by B., AH., D., FK., My. The peculiarities which led to the athetesis are pointed out in the current notes. They prove no more than late compilation.

65. *νῶτα*: see Zucker on ξ 437, *Jahrbücher für Phil.*, 1885, pp. 30 ff.

72. *καὶ δώματα*: *καὶ δώματα* most Mss., including all the best.

74. *αὐλή*: Seleucus Homericus, an Alexandrian grammarian of the Augustan age, read *τοιαῦτα δόμοις ἐν κτήματα κεῖται* (Athenaeus v. 188), doubtless to avoid this use of *αὐλή*. Ahrens proposed (1874) *αἰλῆς*, referring *τοιγδε* to *στεροπήν*. Such a verse-close occurs Z 247, Ω 161, and may have influenced an inexact use of the subst. here in the nom.

84. *Περὶ δὲ τῶν Ἑρεμβῶν πολλὰ μὲν εἶρηται, πιθανώτατοι δ' εἰσὶν οἱ νομίζοντες τοὺς Ἀραβας λέγεσθαι. Ζήνων δ' ὁ ἡμέτερος καὶ γράφει οὕτως 'Αἰθίοπας θ' ἰκόμην καὶ Σιδονίους Ἀραβάς τε.' τὴν μὲν οὖν γραφὴν οὐκ ἀνάγκη κινεῖν παλαιὰν οὔσαν.* Strabo i. p. 41 (cf. pp. 299, 784). The scholia report the same reading of the verse.

85. Hdt. cites this verse with *ᾄθι* (iv. 29), the only variation from our text in the four citations made by him in all. Cf. La Roche, *H. T.* p. 37.

86. B.<sup>2</sup> puts this verse after 89.

92. Curtius regarded *οὐλόμενος* as pres. partic. from *οὔλομαι* (*ὀλλομαι*), like *βούλομαι* (*βόλλομαι*).

94-96. Rejected by B.<sup>2</sup> and Bergk. Friedländer suspected a lacuna after *πάθον* (cf. the usual verse-close ε 223, θ 155, I 492). The reference

of ὦν (97) to πολλὰ καὶ ἐσθλά, instead of κτεάτεσσιν (93), is hard and illogical, and a forced meaning has to be given to ἀπώλεσα. N. considers this word corrupt; FK. interprets it 'I had to be deprived of' during my long absence.

99. ὀβελίζουσί τινες . . . περιττόν. Ar. did not notice the verse in his commentaries. K. sees no reason for athetesis.

100-103. Rejected by B. N. puts 100 after 103.

122. χρυσηλακάτω: Hesychius (cited in Ebeling) has χρυσηλάκατος· καλλίτοξος· ἥλακάτη γὰρ ὁ τοξικὸς κάλαμος. Roscher's Lexicon (Schreiber) attempts no interpretation of the epith.

123. εὐτυκτον: B.<sup>2</sup> corrects to εὐπτυκτον, comparing the εὐκτυκτον of H. So A.

143. μεγάλητορος: τινὲς ταλασίφρονος (Schol. H), and so B.<sup>2</sup>, A., D.

158-60. οὐκ ἐφέροντο ἐν τῇ Ῥιανῷ οἱ τρεῖς στίχοι (Schol. H). ἀθετοῦνται δὲ στίχοι εἰ (πέντε) ὡς περιττοὶ καὶ ὑπὸ νέον παντάπασι λέγεσθαι ἀπρεπεῖς (Schol. HM). Dindorf (following Nitzsch) corrected εἰ to γ', making both scholia refer to 158-60. Ameis (following Rumpf and Hennings) made the second scholium refer to 163-167, on the first of which Schol. HM gives τὸ δὲ ἦθος οὐ συνιέντες τινὲς ἠθέτησαν τὰ ἔπη. K. thinks both scholia refer to 163-167. Ludwig accepts Dindorf's emendation. From the argument and counter-argument of the last two scholars it seems clear that Ar. rejected 158-160, but argued against an athetesis of 163-167 by others. No modern editors bracket either passage.

178. ἡμέας | ἄλλο: ἄλλο | ἄμμε Plut. Mor. p. 54 F, p. 95 A; ἄμμε | ἄλλο some Mss.

192. Ἀρίσταρχος δὲ ἀθετεῖ. All the modern editors bracket except F. and My. The adoption of formulaic elements led to the objectionable features in the verse. The incompleteness in the last phrase is the reason for the reading καὶ ἀλλήλοισι ἐρέομεν, ὃ ἐστὶ διαλεγόμεθα Schol. H. Cf. 215.

194. μεταδόρπιος: the view of Eust. and Nitzsch may be defended, as in the note. Other commentators (incl. AH., FK., FH.) translate *after supper*, taking δείπνον of 61 and δόρπον of 213 of the same (interrupted) meal. Either interpretation accords equally well with Plato's ὅσα τε παραμύθια πλησμονῆς μεταδόρπια ἀγαπητὰ κάμνοντι τίθεμεν *Critias* p. 115 B, or Pindar's ἐρατὰν ὄχημ' αἰοιδᾶν | τοῦτό τοι πέμπω μεταδόρπιον *Frag.* 124 (Bergk), 1 f., the δόρπον standing in the relation of a light dessert to the δείπνον. Between the two, the conversation indicated in 70-215 intervenes, as the τόξον θέσις of φ might have done (cf. v 390 ff., φ 428 f.), without the feasters leaving their tables (cf. χ 9 ff., 84 ff.). Cf. Ω 475 f., 601.



197 f. This must be the interpretation if *βροτοῖσιν* corresponds to *θανόντων* in *τὸ γὰρ γέρας ἐστὶ θανόντων* (ω 190, 296, Π 457 = 675, Ψ 9). But if it corresponds to *γερόντων* in *τὸ γὰρ γέρας ἐστὶ γερόντων* (Δ 323, I 422), then the thought is rather "this is the sole relief (privilege) poor mortals have when their friends die, viz. to mourn for them, but they cannot restore them to life."

221. *ἐπίληθον*: Ms. evidence uncertain, *ἐπίλησιν* N., cf. *καμάτων δ' ἐπίλησιν παράσχοι* Pind. *Pyth.* i. 46 (90).

224. Wanting in A, and two other of La Roche's Mss.

227. *μητιόεντα*: *μητιόεντος* N., thus avoiding the startling personification.

228. *Πολύδαμνα*: *κύριον ὄνομα*, acc. to Ar. and Herodian. Other ancients held it to be a pred. adj. agreeing with *φάρμακα* (*τὰ πολλοὺς δαμάζοντα*).

229. *Αἰγυπτίη*: *Αἰγυπτίη* Eust. — *τῇ πλείστα φέροι*: *τόθι πλείστα φύει* Theophr. *H. P.* 9, 15, 1.

231 f. *Ἀρίσταρχος* δὲ γράφει οὕτως· *ἰητρὸς δὲ ἕκαστος, ἐπεὶ σφισι δῶκεν Ἀπόλλων ἰᾶσθαι· καὶ γὰρ Παιήνους εἰσι γενέθλης· κακῶς διαφέρει γὰρ ὁ Παιήων Ἀπόλλωνος, ὥς καὶ Ἡσίοδος μαρτυρεῖ· εἰ μὴ Ἀπόλλων Φοῖβος ὑπὲρ θανάτου σωῶσει, ἣ καὶ Παιήων, ὅς πάντα τε φάρμακα οἶδεν* (*Frag.* 220, Marckscheffel), Schol. Lehrs (*de Arist.* p. 177) maintained (and Ludwig agrees) that the scholia attribute here a reading to Ar. which that scholar really criticised, for the scholia on E 899 show that he distinguished between Apollo and Paeëon. — *περὶ πάντων ἀνθρώπων*: *γράφεται καὶ 'περὶ πάντων φαρμακείων'*· οὐ γὰρ πάντες πάντα ἴσασιν (Schol.). This reading harmonizes better than ours with the fragment from Hesiod cited, and with Hdt. There is no trace of it in our Mss.

242. *Παρμενίσκος* (a disciple of Ar.) *ἐφίλου τὸ 'οἶον,' ἢ (i.e.), τοῦτο μόνον ἐρῶ* (Schol.).

246 ff. The theory of variant versions was first applied to this, with other passages, by Friedländer, *Philol.* iv. p. 580 f. No such decided objection was made to this passage by the Alexandrines as to the equally flagrant variant 285-289, which they rejected. Ar. treated *δέκτη* as a common noun, connected with *δέχομαι*, but *ὁ κυκλικός* (*ὁ τῶν κυκλίων ποιητής*) took it to be the name of a man, the one from whom Odysseus got his disguise (Schol. and Eust.). K. corrects *ὁ κυκλικός* to *ὁ Σέλευκος*, reads *δέκτη*, and renders the following sent. 'a man of which name and appearance did not exist, etc.' Christ (*Jahrbücher für Phil.*, 1881, p. 438) thinks that *ὁ κυκλικός* refers to the author of the *Ἰλιάς μικρά*, who made Dektes a person, and that an interpolator here wished to bring the *Od.* into harmony with the cyclic poem. *δέκτη* should, then, be read, and

the following sent. rendered '*who was nothing so very great,*' i.e. a good-for-nothing fellow. For this rendering, Christ compares μάλα τοῖος λ 135, μέγα τοῖον γ 321.

273. Two inferior Mss. omit the verse; four (including *H*) have Ἀργεῖοι here, as all except two read at θ 513.

276. προηθετεῖτο. εἴη ἂν ἐγκείμενος ὑπὸ τῶν ἱστορούντων τρίτον Δηϊφωβον γεγαμηκέναι τὴν Ἑλένην, i.e. it was thought to be of too late composition for the *Od.* K. thinks it indispensable.

277. περίστειξας: περίστιξας Ar. and Mss., περίστειχες N.

278. Helen knew the design of the Greeks (256), and longed for its success (259 ff.). In this story of Menelaus, however, she is still on the side of the Trojans, trying to outwit the Greeks. The two stories must have come from different sources. K., in defending 276, treats the act of Helen as a spirited joke, made dangerous only by the stealthy following of Deiphobus. But the point of the story seems to be that Odysseus outwitted a cunning foe. Cf. the scholia on 277: ἀμφαφώωσα· ψηλαφώσα, μὴ δόλος τις ἢ ἐν τῷ κατασκευάσματι.

285-289. Ἀρίσταρχος τοὺς εἴ ἀθετεῖ. K. sees no reason for rejecting the verses, nor does he regard them as a variant version of 280-284, but as the 'second act of the story.' Others dwell on the inconsistency between 285 f. and 282, 289, and 275. B. and N. attempt to reconcile 286 to the context by reading σ' ἔτι for δέ σε.

336. Arist. prob. read νεβρὸν νεγενέα γαλαθηνόν, ὁ γὰρ Ἀριστοτέλης (*Hist. An.* vi. 29) ἐν φησι τίκειν τὴν ἔλαφον, σπανίως δὲ δύο. See Schol. on 339: Ἀριστοφάνης τὸ ἀμφοτέρωσι ἐπὶ τῆς ἐλάφου καὶ τοῦ νεβροῦ λαμβάνει (but Schol. *H* τῶν νεβρῶν, and so Dindorf).

342. The first hemistich occurs also λ 449, the first three words α 257, δ 421, η 312, υ 89, Σ 105. The second hemistich with ἀλωῇ occurs ω 226, Υ 496, Φ 77. The epith. is applied to Lesbos I 129 = 271.

353. Ζηνόδοτος ἡθέτει, because of ἐφετμέων, where θυσιῶν is expected. Ludwig suspects the athetesis to be by Ar., and attributes to him the question of the Schol. ποῖαι γὰρ ἐγένοντο ἐντολαί; In Ω 570 ἐφετμαί may refer to the general commands of Zeus in favor of suppliants, and not to 128 ff. But the verse is clumsy. No editor leaves it free from brackets except Hn., who compares φυλάξομαι δὲ τάσδε μεμνήσθαι σέθεν | κεδνὰς ἐφετμάς Aesch. *Suppl.* 211 f., as an indication that the *Od.* of Aeschylus had the verse. At any rate all our Mss. have it, and it is a feature of the compilation.

354 f. Εἰτα νύκτωρ κοιμώμενος ὄψιν εἶδε θαυμαστήν· ἄνθρωπος πολὺς εὖ μάλα τὴν κόμην καὶ γεραρὸς τὸ εἶδος ἔδοξεν αὐτῷ παραστὰς λέγειν τὰ ἔπη τάδε· 'νῆσος ἔπειτα' κτλ. Εὐθύς οὖν ἐξαναστὰς ἐβάδιζεν ἐπὶ τὴν Φάρον,



ἢ τότε μὲν ἐπὶ νῆσος ἦν τοῦ Κανωβικοῦ μικρὸν ἀνωτέρω στόματος, νῦν δὲ διὰ χύματος ἀνείληπται πρὸς τὴν ἡπειρον. Ὡς οὖν εἶδε τόπον εὐφύια διαφέροντα . . . εἰπὼν ὡς Ὅμηρος ἦν ἄρα τὰ τε ἄλλα θαυμαστὸς καὶ σοφώτατος ἀρχιτέκτων, ἐκέλευσε διαγράψαι τὸ σχῆμα τῆς πόλεως τῷ τόπῳ συναρμόττοντας. Plut. *Alex.* 26.

366. καὶ Αἰσχύλος δὲ ἐν Πρωτῇ Εἰδοθέαν αὐτὴν καλεῖ· ὁ δὲ Ζηνόδοτος γράφει Εὐρυνόμη (Schol.). Cf. Σ 398 ff.

370. Zen. had ἡ δέ μοι ἀντομένη for the first hemistich (Schol.), and prob. ἔπεα πτερόεντα προσηύδα for the second (Ludwich).

373. ὡς: hoc nunquam fieri poterit, ut omnibus locis affirmari possit sitne ὡς an ὥς (ὥς) scribendum (Lehrs, *de Ar.* p. 159).

389. ὥς: M. (§ 265, 3) attempts to render as a rel. N. reads ὡς.

400. ἦμος δ': in all other cases where these words begin a verse or formula, and in the parallel Θ 68, an adversative δέ is necessary. Cf. β 1, ι 58, 168, μ 312, A 475. The formula was perhaps adapted to this context by changing indic. to subjv., regardless of the irrelevancy of the δέ (cf. 556), though there is room for doubt whether Bekker's reading of the subjv. on slight Ms. evidence is necessary. W. and My. alone, however, retain the indic. of the best Mss. (AHM).

404. νέποδες: both the explanations given in the note are found in the scholia (τοῖς ποσὶ νηχόμενοι, βοσκήματα τῆς θαλάσσης), and still another, ἡ ἀποδες.

407. The second hemistich occurs besides six times in the *Od.*, and four in the *Il.*, always thus closing the verse. With inserted δέ it may begin a sentence, as in μ 24.

454. δὲ ἰάχοντες: δ' αὖψ' ἰάχοντες (avoiding the apparent hiatus) three Mss. (incl. H).

461. ἀνειρόμενος: the finer reading, prob. that of Ar., for ἀμειβόμενος of some Mss., and even of H.

465. ἐρεῖνεῖς: the best Mss. (AHM) and Ar.; ἀγορεύεις inferior Mss., followed by W., B., Hn. Elsewhere ἀγορεύω is not found with two accs. Cf. τί σὺ ταῦτα καὶ ἐσθλὸς ἐὼν ἀγορεύεις; II 627. If, however, παρατροπέων is const. with μέ, this argument falls. The prons. might then have a double relation, "why dost thou seek to evade me in this way by asking me these questions?" But the natural construction of the formulaic τί με ταῦτα, as seen in 492, is the best here.

476. B. reads ἐς ὑπόροφον in all passages, sometimes with good Mss., as here (A), mostly without. Only Hn. follows him.

484. μύθοισιν: for μὲν ἐπέσιν, as in ι 258, there is only slight Ms. authority, but it is read by W., D., Hn., My. It is preferred because it

does not leave *προσέειπεν* without personal object. But the obj. is wanting in 234, and, besides the parallel formulae there cited, in  $\omega$  393,  $\Omega$  361. So with *προσεφώνεε*  $\epsilon$  159,  $\kappa$  109, *προσέφη* eleven times, *προσηύδα* sixteen times.

490. The verse is better employed in either of the other contexts. K. thinks it an 'interpolation' here, and in  $\alpha$  to have been borrowed from  $\xi$ , because it has no bearing on the fate of Agamemnon, and receives no answer. It may be due to the mnemonic tendency to recite a set group of verses entire, in spite of the irrelevancy of single verses.

492 f. N. questions *οὐδέ . . . νόον*, which is easily omitted.

495. *δάμην*: Ar.; *θάνον αἱ κοινότεραι*, followed by N.

496.  $\delta'$   $\alpha\upsilon$ : N. suggests  $\delta\acute{\epsilon}$ . See § 41 j.

497. *ἐν νόστῳ*: the scholia correctly infer that Agamemnon had not reached his own home when he perished. The banquet mentioned in 535 must have been at the palace of Aegisthus.

511. *ἐν οὐδεμῇ* (sc. *ἐκδόσει*) *ἔφέρετο*. Ar. does not allude to the verse, and prob. did not know it (Ludwich). K. finds it good enough for his compiler. It is retained also by Hn., My.

516. *βαρεῖα*: most Mss. (incl. *AM*), N., FK., FH., as in  $\epsilon$  420,  $\kappa$  76,  $\Theta$  334, N 538. Other Mss. and editors have *μεγάλα*, as in  $\xi$  354,  $\psi$  317,  $\Xi$  432. Cf. II 391, 393.

517 f. *Ἄνδρων* (a geographer referred to by Strabo) *τὴν Θυέστου οἰκῶσιν περὶ Κύθηρα ὑφίσταται* (*understands*) Schol. It is not unlikely that this was an assumption made to interpret the vexed passage. Following Bothe, these verses are read after 520 by B.<sup>2</sup>, N., and F., which is the easiest solution of the difficulty, easier than to call them an 'interpolation,' provided the motive for such interpolation be required. In their present order, they can be only explained by allowing a very free and strictly incorrect use of set phrases in either one or the other verse. 516 is elsewhere used of one carried out to sea from near the shore. This feature prob. led to the location of the home of Aegisthus in Cythera. In 517, *ἀγροῦ ἐπ' ἑσχατὴν* can only refer to the rural district immediately about a city, in this case of course Mycenae. To refer it to Cythera would be violent. The violence is less in interpreting 516 of a course northeast, which brought Agamemnon to the southeastern point of Argolis, to which the vassal-domain of Aegisthus extended. So A., and My., who thinks the storm of  $\epsilon$  109 had driven Agamemnon out of his course to the south, and that he was working back to the north when this hurricane struck him. In this view, *κεῖθεν* of 519 takes up *ἑσχατὴν* of 517.

527. The note gives the interpretation of Nitzsch. D. and FK. make  $\xi$  refer to Aegisthus, and FK., FH. make Aegisthus subj. of *μνήσαιο*. See § 1 b. It is poor compilation.



534. AH. refers to the royal palace of Agamemnon at Mycenae. But this cannot be naturally understood in this version of the story, nor even in that version where Clytaemnestra is confederate with Aegisthus (λ 409–426).

539. οὐδέ νύ μοι κῆρ: οὐδέ μοι ἦτορ *M*. Cf. K 497.

543. ἀσκελὲς οὕτως: ἀσκελὲς αἰεὶ *M*, as in α 68. So at the beginning of the verse, ἀσκελέως αἰεὶ μενεαινόμεν *T* 68.

546. ἢ κεν: otherwise, AH. following Nitzsch. In this view, the two particles go together in the sense of εἰ δὲ μή. The chief passages cited in support are δ 733, Λ 431 ff., X 110. But in all these the κέν is better explained as influencing the following verb, as usual. A. and FK. take κέν as equiv. to πού, 'wohl,' 'wie sich annehmen lässt,' Kr. *Dial.* 54, 1, 3. My. makes the attractive suggestion that κέν merely anticipates here the κέν ἀντιβολήσῃς. B., N., and Dindorf change the text to ἢ καί.

553. ἐν ἀπάσαις ἡθετείτο. τοῦ γὰρ Πρωτέως εἰπόντος 'δύο μούνοι ἀπόλοντο,' (496) γελοίως τρίτον ζητεῖ ἀπολόμενον Schol. (Didymus).

561 f. The transition to the Menelaus-prophecy is abrupt in the extreme, and the verses merely serve to introduce the Elysium-ἄνθος.—The first hemistich of 562, in the acc. with ἐς, occurs ο 239, and thrice in the *Il.*; with ἀνά, ο 274. The second hemistich occurs also ε 308, μ 342, ξ 274, and H 52 (θανεῖν).

567. πνείοντος ἀήτας: so only two inferior Mss. *M* has πνείοντος<sup>αδ</sup>, *H* πνείοντα<sup>αδ</sup>. Ar. read πνείοντος, 'πρὸς τὸ ζεφύριοι.' Strabo cites the passage thrice, always with πνείοντα<sup>αδ</sup> (pp. 3, 39, 150). The reading of Ar. is adopted by La R., AH., FK., FH., My. Aristotle (*Problem.* xxvi. 31) read διαπνείονσιν ἀήται, evidently without the following verse.

569. ἐν ἐνίοις οὐ φέρεται ὁ στίχος διὰ τὸ ἀκύρως (improperly) ἔχαιν τὴν ἀντωνυμίαν· οὐ γὰρ Διὸς γαμβρὸς ὁ Μενέλαος (Schol.).

581. The omission of ὕδωρ is due to the desire to use the formula, and cannot be considered natural. The same holds of the use of εἰς instead of ἐν in 582.

584. A Schol. supposes that the cenotaph bore an explanatory inscription. But the age described, if not the age of the describer, was certainly too early for monumental inscriptions in Greek. The mound would help to keep alive oral tradition. My. aptly compares *Josh.* iii. 39.

599. σὺ δέ με: σὺ δέ κε Ar., and prob. ἐρύκοις, read in *H*.

604. τὲ ἰδ': inferior Mss., followed by most editors; τ' ἦδ' most Mss., followed by W., Hn.; τὲ καὶ *H*, followed by B.<sup>2</sup> There is no need of assuming a form *φιδέ*, and in some passages (χ 341, B 511 etc.) this is inadmissible.—N. suggests the monosyllabic close *λευκὸν κρῖ*.

**606.** Ar. read αἰγίβοτον and ἐπήρατον, sc. πεδίον. Bergk (*Philol.* xvi. pp. 577 f.) suggested that this verse originally followed 608, but was changed so as to separate the almost identical verse-closes in 605, 607. N. makes the transfer in his text, Hn. and My. favor it in their notes. K., on the contrary, brackets the verse as a late interpolation by some one who wished to suggest ἦτοι μὲν τρηχεῖα καὶ οὐχ ἱππῆλατός ἐστιν ν 242. Any praise of what Telemachus urges as a reason for declining the horses, K. thinks out of place.

**608.** περὶ πασέων: if this be interpreted "surpasses all" in being οὐχ ἱππῆλατος οὐδ' ἐυλείμων, the thought of 606-608 is naturally progressive. Such a const. is favored too by the δέ τι of most Mss. (incl. *AH*), read by D., FK., FH.

**611.** ἀγαθοῖο: Crates, of the Pergamene library, read δλοοῖο, making the tone one of commiseration. — οἱ ἀγορεύεις: closes the verse also ρ 479, σ 338, 389, τ 255, Σ 95. Cf. οἱ μείνουσις χ 217, and ὡς ἀγορεύεις 157.

**613-619.** At 620, the account of the adventures of Telemachus is broken off, to take up those of Odysseus in ε-ξ. When the story of Telemachus is resumed, this description of the beaker offered him by Menelaus is repeated. K. regards the passage as original and necessary in α, but as unnecessary and borrowed in δ, wherefore he brackets it.

**613.** δῶρων: δῶρον three inferior Mss., a reading adopted by B.<sup>2</sup> and defended *Hom. Bl.* i. p. 181 as giving the sense πάντων τῶν ἔνδον κειμηλίων δώσω σοι τὸ κάλλιστον καὶ τιμηστάτον, and so avoiding the implication that Menelaus had no treasures but those which had been given him, and furnishing a better parallel to 600. May not a verse like Ω 528 have induced the gen. pl.?

**621-624.** Rejected by all editors except W., K., F., FH., My. W. spoke of the verses as ipsa orationis insolentia et ambiguitate durissimi, nihilque Homericis coloris habentes *Proleg.* 131. To remove the ξρανος-feature, FH. suggests that ἐπεμπον (623) has displaced an original ἐνειμαν (of which there are traces in the Mss.), because the ἄλοχοι were not usually present at the feasts of men. The verses were clearly intended to prepare for the change of scene from Sparta to Ithaca, and for the detention of Telemachus in spite of his eagerness to return (598 ff.), by renewing the feasting in his honor.

**621.** ἐς: ἀνὰ many Mss. (incl. *AM*), D., and FK. It favors referring δαιτυμόνες to the γέροντες or vassals of Menelaus who might already be assembled in the palace, whereas the narrative of Menelaus is prob. thought of as given in the gate (cf. 310 f., and γ 405 ff.). Eust. referred δαιτυμόνες to servants preparing a feast, and so the scholia. This made the ἦγον and φέρον of 622 more natural. Hesychius even gives μάγειροι



as one definition of *δαιτυμόνες*. *θείον βασιλῆος* Eust. referred to Odysseus, and the scene to Ithaca. But *cf.* 682 f.

623. *ἄλοχοι*: Eust. understood this to refer to the concubines of the suitors, *τὰς τοῦ Ὀδυσσεύος δμῳάς*. — *ἔπεμπον*: *ἐνείκαν* many Mss. (incl. *AM*), *ἐνεμαν* one Ms.

627. *ἔχοντες*: *ἔχεσκον* all but two inferior Mss., W., B., A., F., Hn. *Ἀρίσταρχος διαστέλλει* (*punctuates*) *μετὰ τὸ ὄθι* [*περ πάρος*], *ἢ ἢ τὸ ἐξῆς*, *μνηστῆρες δὲ ὕβριν ἔχοντες* (Nicanor). *Cf.* W. C. Kayser, *Philol.* xviii. pp. 653 f.

634. *χρεώ*: *χρή* N.

642. *ἐνισπε*: *εἰπέ* N.

643. The punctuation of the verse is disputed. D., FK., and FH. agree with AH. Nicanor punctuated after *ἔποντο*, making *κοῦροι* include *θῆτές τε δμῳές τε*, and so do W., B., La R., N., A., F., Hn., My. Nitzsch suggested a mark of interrogation after both *ἔποντο* and *ἐξαίρετοι*, thus confining *κοῦροι* to *ἐξαίρετοι*.

646. K. suggests imitation of A 430. N. conjectures *ἄεκοντα*, with admissible hiatus.

649. *ἰκών*: Mss., but *ἰγών* is better attested β 133, and is read by conjecture here also in B.<sup>2</sup>, N., Hn. — *ἄλλος*: La R. demands *ἄλλως*, with indef. subj., as N 287, X 199. *Zeitsch. f. d. österr. Gymn.* xxxviii. p. 161 ff.

652. *μεθ' ἡμέας*: the rendering in the notes is forced. Even without a verb of motion, *μετά* with the acc. of pl. or collective nouns means *among*. M. 195 cites three instances, π 419, B 143, I 54.

661. *ἀθετοῦνται*: *ἐκ γὰρ τῆς Ἰλιάδος μετηνέχθησαν οὐ δεόντως* (Schol.). The verses are certainly much more appropriate in the *Il.*, and are prob. borrowed here. They are bracketed by all editors except W. and K.

656. *ἐκ τοσσῶνδε*: *ἐκ* may be taken as adv., *away*, with *οἴχεται*, leaving *τοσσῶνδε* closely connected with *ἄεκητι* (so D., My.). Hartman (*Mnemosyne*, xii. pp. 228 ff.) suggests *εἰ* for *ἐκ*, and v. 667 as apod.

668. *πρὶν ἥβης μέτρον ἰκέσθαι*: so six Mss. (incl. *H*, *A* supra), Ar., followed by B.<sup>2</sup>, La R., N., FK., FH., My. *πρὶν ἡμῖν πῆμα γενέσθαι* eight Mss. (incl. *AM*), *αἱ κοινότεραι*, followed by D. Eust. read *πρὶν ἡμῖν πῆμα φντεῦσαι*, and so W., B.<sup>1</sup>, F., Hn. It is likely that a variant from an original like the text would be sought, on account of the supposed contradiction implied.

670. *αὐτόν*: *αὐτίς* La R., B.<sup>2</sup>, D., by conjecture; *αὖ ἀνιόντα* or *αὐτίς ἰόντα* N.

678. The note gives the view of A. AH. follows Gerlach, *Philol.* xxx. pp. 504 f., *outside the court-yard, i.e. on the street*, making *ἐνδοθι* mean simply "in the courtyard." So Nitzsch, D., FK., FH.

679. δᾶ: four Mss. (incl. *M*) have πρὸς, which may have arisen from the vagueness of αὐλῆς ἐκτός above.

682. ἦ: omitted by B.<sup>2</sup>, N.

683. σφίσι δ' αὐτοῖς: ἀτὰρ σφίσι? N.

684 f. Lange, *Gebrauch der Partikel εἰ*, p. 429, interprets the whole prayer as ironical. Penelope prays that that may not happen which above all things else she desires to happen. The negs. then accompany δειπνήσειαν. Eust. took 684 as an independent prayer, *sc. εἴεν*.

692. N. suspects ἐχθαίρησι. Christ conjectures φιλείῃ, subjv. as in α 396 (*Rh. Mus.* xxxvi. p. 29). Van Herwerden restores ἄλλον μὲν κ' ἐχθοιο βροτῶν, ἄλλον δὲ φιλοίῃ. With the form φιλοίῃ, *cf.* also φοροίῃ ι 320, the only cases in Homer of this form in contract verbs. M. 83, 3.

705. ἔσχετο: ἔσκετο, ἀντὶ τοῦ ἐγένετο, αἱ Ἀριστάρχων. With this reading, attributed to Ar., θαλερή would be pred., "her voice became liquid, faint, refused to come forth." The followers of Ar. claim that the scholium attributes to Ar. the reading which he criticised. 'Nobis Graecae linguae ignarus fuisse videtur egregius scilicet criticus' N., *Od.* i. pp. ix. f.

722. πέρι: four Mss. (incl. *M*), W., B.<sup>1</sup>, D., Hn. The other Mss. and editors have περί.

727. ἀνθρεῖψαντο θέλλαι: ἀποκτείναι μεμάσιν has good Ms. authority.

732. ὀρμαίνοντα: ὀρμαίνοντος? N.

734. τεθνηκυῖαν: Mss., W., N., D., Hn. τεθνηυῖαν, B., A., FK., FH., My.

735. ὀτρηῶς: ὀτρηρός inferior Mss.—Δολίον: the faithful Dolius of ω is the product of a later poet's fancy. In the older parts of the poem he is a mere name,—"the cheat"—an appropriate source for the "black ones," the false servants Melanthius and Melantho (K.).

758. γόνον, γόοιο: *vix recte* B.<sup>2</sup> Hn. suggests νόον.

762. κλύθι μιν: the only sure instance of the dat. comm. with ἀκούω, is Π 515 f. So the most and best Mss. have the dat. with κλύθι only in β 262, δ 762, ζ 239, 324 (a different case from that in δ 767), E 115, K 278, but elsewhere, eleven times in the *Od.*, and twelve in the *Il.*, the gen. Poets later than Homer use the dat., σὺ δέ μοι κλύθι Theog. 4, εὐχομένῳ μοι κλύθι 13, κλύτέ μοι εὐχομένῳ Solon 13, 2 (*La R.* on E 115). All editors but N. and Dindorf read the gen. everywhere in Homer. N. has the dat. at δ 762, E 115, K 278, the gen. at β 262, ζ 239, 324. Dindorf has dat. only at δ 702. M. (143, 3) accepts it for β 262, E 115. See on 767.

775. ἀπαγγέλλησι: a correction in *H*, and the reading in three inferior Mss., but adopted by B.<sup>2</sup>, N., D., FK., FH., instead of ἐπαγγέλλησι, a compound which occurs nowhere else in Homer. My. compares μαθόντες



τοῦτο ἐπηγγέλλοντο αὐτῷ Hdt. iii. 36. — πάντας: πάντες is a natural correction, and was proposed by Naber and Nitzsch. The first hemistich seems to be loosely adapted.

783. περιττός (Schol.). The formula for setting up the mast has not preceded (cf. β 424 f.), and the sail is usually spread just before departure in case of a favorable breeze. Cf. ε 268 f., A 479 f. Six Mss. (including AH) omit the verse, eight (including M) retain it. But at θ 54, where it is equally inappropriate, all Mss. retain it. It should be retained here also, furnishing another instance of the incorporation of a formula group into a context to which certain parts of the group are not adapted. So π 326 is inappropriately used after its usual forerunner, but appropriately in 360. The verse is rejected here by W., B., N., D., FK., AH., who all retain θ 54 except AH. Both were retained by A.

785. ἐν νοτίῳ: εἰνοδίῳ (εἰνόδιον Lehrs) Arist., ὥς ἂν τις εἴποι ἐν ὁδοῦ, ἐτοιμήν εἰς τὸ πλεῖν (Schol.).

788. ἄσιτος: ἄναδος Rhianus, καὶ ἔστιν αὕτη χαριστέρα ἢ γραφή (Schol. H).

807. θεοῖς: θεόν Eust., θεοὺς FK., FH.

811. πωλέ': ten Mss. (incl. AHM) read πώλεαι with synizesis, and D., My., read πωλέαι.

831. The second hemistich is clumsy. K. favors N.'s suggestion of θεοῦ τέ τιν' ἔκλυες αὐδήν. B.<sup>2</sup> has αὐδήν, comparing β 297, ξ 89.

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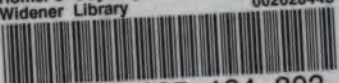
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